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Greatest thoughts about
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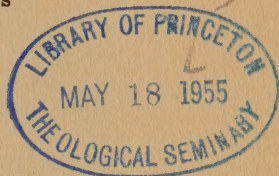
GREATEST THOUGHTS ABOUT JESUS CHRIST

COMPILED FROM MANY SOURCES BY

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TIAN WORKERS' TESTAMENT," "THE PRECIOUS
PROMISE TESTAMENT," "THE PRECIOUS
PROMISE BIBLE," ETC.



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PREFACE

Because of the great success of our book "Greatest Thoughts about the Bible," we have felt encouraged to collect from every possible source, and to publish, all the greatest thoughts and sayings about our Lord and Saviour Jesus Christ.

As "Greatest Thoughts about the Bible" has proved a blessing to many ministers and laymen, we trust that this volume may also be a means of deepening the spiritual life of many, and may bring a blessing to many a heart and home.

We are indebted to the works of many authors and to many religious papers for help in selecting the quotations in this volume. For the splendid collection of Jewish tributes to Christ contained in the final chapter we are indebted principally to our friend T. B. Walker, LL.D., author of *Testimony of the Ages*.

It is the prayer of the author that the readers may be brought to see more clearly the King in all His beauty, and that their souls may become so enraptured with Him that they will be transformed more and more into His image, from glory to glory, even as by the Spirit of the Lord (2 Corinthians 3:18).

Sincerely

J. GILCHRIST LAWSON.

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GREATEST THOUGHTS ABOUT JESUS CHRIST

PROPHECIES CONCERNING CHRIST

BIBLE PROPHECIES

DEITY OF CHRIST FORETOLD

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

FORERUNNER OF CHRIST FORETOLD

Behold, I will send my messenger and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts.—Mal. 3:1.

BIRTH OF CHRIST FORETOLD

Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—Isa. 7:14.

PLACES OF CHRIST'S BIRTH AND CHILDHOOD FORETOLD

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—Micah 5:2.

When Israel was a child, then I loved him, and called my son out of Egypt.—Hosea 11:1.

DATE OF CHRIST'S BIRTH FORETOLD

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.—Gen. 49:10.

Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.—Dan. 9:25, 26.

MINISTRY OF CHRIST FORETOLD

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.—Deut. 18:15. (See John 5:45, 6:14.)

And He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.—II Samuel 23:4.

His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in Him: All nations shall call Him blessed.—Psa. 72:17.

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.—Isa. 11:1, 2.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.—Isa. 11:10.

Behold my servant, whom I uphold, mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles.—Isa. 42:1.

And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.—Malachi 3:1.

But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.—Mal. 4:2.

TRIUMPHAL ENTRY OF CHRIST INTO JERUSALEM FORETOLD

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.—Zech. 9:9.

ATONEMENT AND SUFFERINGS OF CHRIST FORETOLD

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.—Gen. 3:15.

My son, God will provide himself a Lamb for a burnt offering.—Genesis 22:8.

And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice.—Gen. 22:18.

In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof.—Exo. 12:46.

For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.—Psa. 22:16-18.

He keepeth all his bones; not one of them is broken.—Psa. 34:18.

They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.—Psa. 69:21.

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.—Isa. 50:6.

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men.—Isa. 52:14.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted; yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.—Isa. 53:3-7.

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty

pieces of silver, and cast them to the potter in the house of the Lord.—Zech. 11:12, 13.

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.—Zech. 13:7.

RESURRECTION AND ASCENSION OF CHRIST FORETOLD

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.—Psa. 16:10.

Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.—Psa. 68:18.

CHRIST EVERYWHERE IN THE BIBLE

In ancient times, a celebrated artist made a most wonderful shield, and worked his own name into it so that it could not be removed without destroying the shield. It is just so with the Bible and Christ.

SECULAR PROPHECIES

PLATO REFERS TO THE "DIVINE SHEPHERD"

And I cannot help thinking, Socrates, that the form of the Divine Shepherd is even higher than that of a King.—Plato, Greek Philosopher.

429-347 B.C.

SIBYLLINE ORACLES DESCRIBE CHRIST

But there shall come from heaven a Wondrous Man,
Whose hands were stretched out on the fruitful wood,
The noblest of the Hebrews, . . .

With admirable speech and hallowed lips.

No longer vex thy soul, nor put a sword
Unto thy bosom, O thou child of God,
Rich, only-longed-for flower, thou goodly light,
Thou consummation noble, longed-for, pure.

—Sibylline Oracles. Apocryphal Jewish
Writings.

160 — B.C.

BOOK OF ENOCH AND CHRIST'S KINGDOM

And at that hour that Son of Man was named in the presence of the Lord of Spirits and His name before the Head of Days. And before the sun and the signs were created, before the stars of the heaven were made His name was named before the Lord of Spirits. He will be a staff to the righteous on which they will support themselves and not fall, and He will be the Light of the Gentiles and the Hope of those who are troubled of heart. All who dwell on earth will fall down and bow the knee before Him and will bless and laud and celebrate with song the Lord of Spirits. And for this reason has He been chosen and hidden before Him before the creation of the world and for evermore.—Book of Enoch, Apocryphal Jewish Writings.

144—B. C.

DEITY OF CHRIST

THE BIBLE AND CHRIST'S DEITY

GOD'S TESTIMONY

'And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying This is my beloved Son, in whom I am well pleased.—Matt. 3:16, 17.

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. And the Father himself, which hath sent me, hath borne witness of me.—John 5:32, 37.

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes.—John 12:28-30.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here. While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice

out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.—Matt. 17: 1-5.

TESTIMONY OF CHRIST

I and my Father are one.—John 10:30.

And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth.—Matt. 28:18.

For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.—John 5:22, 23.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?—John 14:8, 9.

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.—John 4:25, 26.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—John 17:5, 21.

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.—John 9:35-37.

TESTIMONY OF OTHERS

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us.—John 1:1, 14.

He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. He that hath received his testimony hath set to his seal that God is true.—John 3:31, 33.

Nathaniel answered and saith unto him, Rabbi, thou art the Son of God: thou art the King of Israel.—John 1:49.

And Thomas answered and said unto him, My Lord and my God.—John 20:28.

For he receiveth from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.—2 Pet. 1:17, 18.

Who (Christ), being in the form of God, thought it not robbery to be equal with God.—Phil. 2:6.

Who (Christ) is the image of the invisible God, the firstborn of every creature. For it pleased the Father that in him should all fulness dwell.—Col. 1:15, 19.

For in him (Christ) dwelleth all the fulness of the Godhead bodily.—Col. 2:9.

TESTIMONY OF DEMONS

And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?—Matt. 8:28, 29.

And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.—Mark 1:23, 24.

And devils also came out of many, crying out, and saying, Thou art Christ the Son of God.—Luke 4:41.

And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.—Mark 3:11.

TESTIMONY OF ANGELS

When he (God) bringeth in the first-begotten (Christ) into the world, he saith, And let all the angels of God worship him.—Heb. 1:6.

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.—Phil. 2:10.

TESTIMONY OF PHENOMENA

Now from the sixth hour there was darkness over all the land unto the ninth hour; and behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose.—Matt. 27:45, 51, 52.

THE BIBLE TEACHES CHRIST'S DEITY

That the Bible writers claimed that Christ was divine, and that Christ Himself claimed to be divine in a qualitative sense that no other man is divine, there can be absolutely no doubt whatever.

Isaiah in so many words called Him, "The mighty God, the everlasting Father."—Isaiah 9:6.

John said, "The Word was God," and "the Word was made flesh and dwelt among us."—John 1:1-14.

Paul said He was "God manifest in the flesh."—1 Tim. 3:16, and called Him "The Lord of Glory"—1 Cor. 2:8 and "God over all."—Rom. 9:5.

Say, could they have said all this about you or any other mere man?—W. E. Biederwolf.

THE NEW TESTAMENT AND CHRIST'S DEITY

A man who can read the New Testament and not see that Christ claims to be more than a man can look all over the sky at high noon on a cloudless day and not see the sun.—W. E. Biederwolf.

WESLEY AND CHRIST'S DEITY

The inspired writers give Him all the titles of the Most High God. They call him over and over by the uncommunicable name JEHOVAH, never given to any creature. They ascribe to him all the attributes and all the works of God. So that we need not scruple to pronounce him God of God, Light of Light, very God of very God; in glory equal with the Father, in majesty co-eternal.—John Wesley.

ALL NEW TESTAMENT WRITERS TAUGHT CHRIST'S
DEITY

Every one of these New Testament teachers held and taught the Divinity of Christ. That great truth is wrought into the warp and woof of the New Testa-

ment. You must tear the book to shreds, and scatter the fragments to the four winds, if you would get rid of it.—Walter Frederick Adeney.

THE CHURCH ALWAYS CALLED CHRIST GOD

With us, as with the disciples, the road to the acceptance of the deity of Jesus is to open the life to the whole impression he makes upon us. Larger and larger this personality then grows until only one word is great enough to describe him. The Church has never been able to rest without this great word when it has spoken of Jesus. The testimony of the Christian centuries is that to feel the full impact of his life involves the necessity of calling him God.—Lynn Harold Hough.

CHRIST'S DEITY THE CHURCH'S IMPULSE

If Christ be not Divine, every impulse of the Christian world falls to a lower octave, and light and love and hope decline.—Henry Ward Beecher.

CHRIST'S DEITY THE CHURCH'S HOPE

The moment that you declare Christ only a human being, you have weakened his influence upon the soul. . . . To make Christ only a frail human being is to strike Christianity in its heart's life; and hence among the great laws of the Christian religion we must include the divineness of our Lord. . . . Most useful must be that form (of doctrine) that makes Christ a divine Being. . . . Christ is declared (by some) to be only man—only fallible man. And thus the human race is crowded back, far away from the old center of Divine warmth and light; and many is the soul which this theory has left without a flower, or leaf, or trace of summer time. The light and warmth are eclipsed, and the poor soul gropes about,

and tries to find in civilization a power denied to it in the realm of the Divine and Infinite. . . . (But in the case of) men looking upon a divine Christ, their souls are affected by the holiness and immortal life in the great vision.

CHRIST DIVINE OR DELUDED

I have wondered what those self-constituted instructors of the race can have in their minds when they say that Christ was the best teacher that the world ever saw, and yet find this teacher saying that he is the Son of God, the Head of the Church, and is from everlasting to everlasting. If he was a perfect teacher, why are not these truths to be accepted? If he was mistaken, how can he be regarded as the best teacher that the world ever heard?—John Hall, in Gaston Church, Philadelphia, January 27, 1898.

MILLIONS BLESSED THROUGH FAITH IN CHRIST'S DEITY

Who is this Jesus? The finest intellects of eighteen centuries have believed that he was the greatest man that ever lived. All who have so believed have become better men therefor. He never performed an act or spoke a word which would have been unbecoming in the Creator of the universe, if the Creator should ever clothe himself with human flesh. Millions of men—kings, historians, philosophers, merchants, mechanics, and purest women—have believed that he is God. All who have devoutly believed this, and lived by this as a truth, have become exemplary for all that is beautiful in holiness.—Deems, *The Light of Nations*, p. 710.

CHRISTIANITY STANDS OR FALLS WITH CHRIST'S DEITY

To deny divinity to Christ is to relegate all divinity whatsoever to the far-off shadowy realms of meta-

physical inquiry. If the flesh and blood of the man whose meat and drink it was to do the will of God be not divine, then the days of faith in a living God are numbered, and the feet of the agnostic are at the door to carry out the corpse. The modern argument for the divinity of Christ is very simple: Love is God. Christ is our highest and completest historic expression of love. Therefore Christ is the Son of God, our interpretation of the Divine, our vision of the Father.—W. D. Hyde, President Bowdoin College, on "The Reorganization of the Faith" in *The New* (Chicago) *World*, April, 1899.

IMPOSSIBLE TO PAINT CHRIST'S DEITY

None of them approaches that ideal conception of His countenance which is present to my mind as a devout believer in His unique personality as the God-man. If Christ were only a man (a man only), I see no reason why the great artists of the centuries could not satisfy our noblest thought concerning His personal appearance; but because of that infinite element of Deity which blends with His manhood, no human hand has yet been able to accomplish what I must believe to be an impossible task.—C. C. Hall, quoted in the *Literary Digest*, April 15, 1899.

CHRIST THE MIRROR OF GOD

There is in Rome an elegant fresco, by Guido,—*"The Aurora."* It covers a high ceiling. Looking up at it from the pavement, your neck grows stiff, your head dizzy, and the figures indistinct. The owner has placed a large mirror near the floor. You may now sit at your leisure, look into the mirror, and without fatigue, study the fresco that is above you. In Christ, as in a mirror, we may behold the glory and truth and grace of God.—*S. S. Journal*.

GOD SHINES THROUGH CHRIST

Begotten Son, divine Similitude,
In whose conspicuous countenance, without cloud
Made visible, the Almighty Father shines,
Whom else no creature can behold!
Transfused, on thee His ample spirit rests.
—John Milton.

CHRIST'S AUTHORITY RESTS ON HIS DEITY

It is far more important to know who Jesus was than to know what Jesus said. The morality of the teachings of Jesus in the New Testament would not rest upon any adequate foundation if Jesus had no authority. But if we believe in the divinity of Christ we need give ourselves no trouble about his teachings. When you leave out the divinity of Christ the authority for his teachings goes also.—Francis L. Patton, Ex-President of Princeton, from address delivered at St. Louis, Oct. 24, 1915.

CHRIST PRE-EMINENTLY GOD'S SON

Christ is the Son of God. He is this in the pre-eminent sense; in a sense which is not true of any and all other beings. He is the one revealer of God to man. He is equally the revealer to man of what God would have man to be, of what God purposes that he shall be. Concerning the supreme problems of the redemption and salvation of humanity, problems with which unlimited divinity alone can deal, Christ alone furnishes the only solution. While the name of Christ is acknowledged as the greatest of names there is proof abundant that as yet the world has very little comprehended His greatness. He is the one transcendent and indescribable Personality of History.—George P. Mains.

DEITY OF CHRIST PROVED BY HIS PERFECT SYSTEM
OF MORALS

That Jesus, surrounded as he was, could have promulgated a system of morals embodying all that is most valuable in the prior life of the world, and to which nineteen centuries of civilization have not been able to add a thought or impart an ornament, is a fact not to be explained by any ridicule.—William Benjamin Carpenter, English Physiologist.

SERMON ON THE MOUNT PROVES CHRIST'S DEITY

There is evidence enough for me merely in the Sermon on the Mount and the Parables of our Lord, considered simply as uttered there and then, and by him whose whole life, character, and death exemplified all that he taught, and showed that in him the fulness of the Godhead was incarnate; for he spake as never man spake.—Francis Bowen.

CHRIST'S SUPREMACY PROVES HIS DEITY

Find us a better answer to the questionings of our spirits than Christ has furnished! Shew us a better ideal of manhood than he has given! Bring us a better testimony to the life beyond the grave than he has brought. For four thousand years the world tried in vain to return to God, and now that he has come himself to be the way, we will not give him up again for any negation.—Bishop William Taylor.

CHRISTIANITY ITSELF THE BEST PROOF OF CHRIST'S
DEITY

The biggest proof of the Deity of Christ is just Christianity itself. Harnack's book, "The Expansion of Christianity," does not allow the Deity of

Christ, but read it and tell me how such things could ever be wrought save by a power Divine.

What did Darwin mean when he said, "A man about to be shipwrecked on some unknown coast will devoutly pray that the lesson of the missionary will have reached that far"? He meant that where the Gospel has not gone civilization has not gone, and such a shipwrecked man would likely find himself in the soup tureen of a tribe of husky cannibals.

Take Christianity out of civilization; take it out of art, music, literature, and most of all out of the human heart and life, and you'd have mighty little left worthy of the name.

Confucianism, Buddhism and Mohammedanism have proven by their results that their founders were not Divine, but to account for Christianity on any other basis than Divinity is a historical impossibility. You might as well go out with a tallow candle to illuminate a golden sunset. You might as well try to paint a Sistine Madonna with a charcoal pencil.

What Jesus Christ always has been He is today, the transformer of the world's life, the reconstructor of human society, the animator of human progress, the one Master moulder of the world's civilization. And by this I know that He is Divine.—W. E. Biederwolf.

CHRIST MEASURES UP TO EVERY STANDARD OF DEITY

Wherein does Jesus Christ fail to come up to your standard and the highest conception of the greatest Godlike Spirit? Show me one flaw in his character. I challenge any infidel on earth to make good his claims that Christ was an ordinary man. The name of Jesus Christ, the Son of God, is greater than any. It is holding five hundred million people by its majestic spell and enduring power.—William A. Sunday, Evangelist.

CHRIST'S DEITY PROVED BY HIS GREAT LOVE

No one ever thus loved (as Christ did and does); nor did anything so truly great and good, as the Bible tells us of him, ever enter the heart of man. It is a holy form which rises before the poor pilgrim like a star in the night, and satisfies his innermost craving, his most secret yearnings and hopes.—Matthias Claudius.

DEITY OF CHRIST PROVED BY HIS GOODNESS AND PURITY

If the portrait which the Gospel writers present of Jesus in his transcendent purity and goodness—a portrait in which Divine authority and power are strangely yet inseparably mingled with human meekness and sympathy—does not correspond to a reality which they had seen and known, then who gave to these unpracticed authors, to these apostolic witnesses, destitute of artistic skill, the ability to produce such a marvelous creation of fancy? If this be indeed their creation, let us worship them!—George P. Fisher.

OMNISCIENCE OF CHRIST PROOF OF HIS DEITY

He spent his life among the narrowest and most exclusive of all races; and yet, without the broadening influences of reading or travel or educated companionship, he presents a character, a spirit, a sympathy, a doctrine, as broad as mankind and as profound as human need.—Josiah Strong.

LITERARY GENIUS OF CHRIST MORE THAN HUMAN

In view of His influence upon law, literature, letters and life, it seems hard not to believe in Christ's supremacy in the realm of the intellect. For some

reason, no author has ever spoken of Christ as earth's supreme literary artist. Men have discussed His ideas of childhood, home, friendship and heaven, but they have held themselves well away from all word as to the marvelous skill with which He formulated thoughts so melodious that, though they have been translated twice, they still breathe the sound of ethereal music. Christ's thoughts, injured by translators and marred by copyists, seem like those precious marbles from the hands of Phidias, the very fragments of which are so beautiful as to evoke the admiration of all beholders. Nevertheless, His words, as quoted by His four biographers, represent in form and thought the highest products of genius that the literary art has ever produced.—Hillis.

CHRIST'S DEITY PROVED BY HIS PERFECTION OF CHARACTER

When I come to consider his life, his works, his teachings, the marvelous mingling in him of grandeur and simplicity, of sweetness and force, that incomprehensible perfection which never for a moment fails, . . . when I contemplate this marvel which the world has seen only once, and which has renewed the world, I do not ask myself if Christ was Divine; I should be rather tempted to ask myself if he were human.—H. F. R. de Lamennais.

IF NOT DIVINE, CHRIST MISLED HIS FOLLOWERS

Since ninety-nine hundredths of all Christians, in all ages, have rendered divine worship to Christ, it follows then that he is either entitled to receive worship, or he has, as a religious teacher, so failed in his mission as to lead nearly all his pupils into the idolatry of Creature worship.—Thomas Binney.

VICTORY OVER ALL ENEMIES PROVES CHRIST'S DEITY

The Prince's power makes him God. He mastered every foe that ever mastered men. He gave the deathblow to sin. He smote the shackles from the slave's soul. He discrowned man's destroyer and laid him low. He has turned the sluices of salvation into the souls of sinners and made them singing saints. The record is spread over the pages of history for the critic's keenest scrutiny; let men read and rejoice. He has wrenched the precious prey from the teeth of death. He has sung the lyrics of life into the grave's gloom. Hail, great Galilean!—Great God.—Charles Coke Woods.

UNIVERSALITY OF CHRIST'S TEACHING PROVES HIS
DEITY

No one questions that in the time of Tiberius there was a man called Jesus, who was put to death by the procurator Pontius Pilate, whose doctrines spread rapidly throughout the Roman world, whose followers worshiped him as God, and lived lives of remarkable purity. Thus much is not a matter of inference or faith, but of established fact. . . . He never studied in a rabbinical school. It is safe to say that he never talked with a Platonist or Stoic philosopher, quite safe to say that he never read a Greek or Latin book; he very likely never saw a book of any sort except a few copies of the "Law and Prophets." He probably never saw a map of the world, and, except in his infancy, never traveled outside of a little country smaller than some of our counties. He spent his life among the narrowest and most exclusive of all races; and yet, without the broadening influences of reading or travel or educated companionship, he presents a character, a spirit, a sympathy, a doctrine,

as broad as mankind and as profound as human need.
—Josiah Strong, *The New Era*, pp. 83, 110.

NAPOLÉON'S REASONS FOR BELIEF IN CHRIST'S DEITY

(In answer to General Bertrand, who argued against Christ's Divinity.)

I know men; and I tell you that Jesus Christ is not a man. . . . Everything about him amazes me. His spirit overawes me, and his will confounds me. There is no possible comparison between him and any other being in the world. He is truly a being by himself. . . . His birth, and the history of his life, the profoundness of his doctrine, . . . his gospel, . . . his empire, his march across the ages—all this is to me a wonder, an insoluble mystery. . . . Though I come near and examine closely, all is above me, great with a greatness that overwhelms me. . . . Alexander, Cæsar, Charlemagne and I founded empires. But on what did the creations of our genius rest? On force. Jesus Christ alone founded his empire on love; and at this hour millions would die for him. In every other existence but that of Christ how many imperfections! . . . From first to last he is always the same—majestic and simple; infinitely firm and infinitely gentle. . . . Christ proved that he was the Son of the Eternal by his disregard of time. All his doctrines signify but one and the same thing—Eternity! . . . What a proof of the Divinity of Christ! With an empire so absolute, he has but one aim—the spiritual perfection of individuals, the purity of the conscience, the union with truth, the salvation of the soul. . . . I am at St. Helena, . . . chained upon this rock. . . . You . . . (General Bertrand) . . . share and console my exile. . . . (the emperor's voice trembles with emotion.) Soon I shall be in my grave. . . . I die before my time; and my dead body

must return to the earth, to become food for worms. Behold the destiny, near at hand, of him whom the world called The Great Napoleon! What an abyss between my deep misery and the eternal reign of Christ which is proclaimed, loved, adored, and which is extending over all the earth!

(Genuineness of this testimony vouched for by Rev. Eugène Bersier, 216 Boulevard Pereire, Paris. Mons. H. Lutteroth, Bourneville, Par La Ferté.—Milon.—Philip Schaff, D.D., *The Person of Christ*, pp. 226 ff., 283 ff.)

Across a chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy: He asks that for which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother: He asks for the human heart: He will have it entirely to Himself: He demands it unconditionally; and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish this sacred flame: time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which proves to me quite convincingly the Divinity of Jesus Christ.—Napoleon I.

JESUS CHRIST COULD NOT BE FABRICATED

Eighteen centuries have passed since the sun of humanity rose so high in Jesus; and what man, what

sect has mastered his thought? . . . Shall we be told that such a man never lived? that the whole story is a lie? Suppose that Plato and Newton never lived, that their story is a lie. But who did their works, and thought their thoughts? It takes a Newton to forge a Newton! What man could have fabricated Jesus? None but Jesus. The mightiest heart that ever beat, stirred by the Spirit of God, how it wrought in his bosom! What words did he pour out; words that stir the soul as summer dews call up the faint and sickly grass. What profound instruction in his proverbs and discourses; what wisdom in his homely sayings, so rich with Jewish life!—Joseph Parker, *Discourse of Religion*, pp. 294, 363.

CHRIST'S MINISTRY PROOF OF HIS DEITY

As this image of God, the holiness of the soul, is the very end and work of a true Saviour, so the true effecting of it on all true Christians is actually their begun salvation; and therefore the standing infallible witness of Christ, which should confound unbelief in all that are indeed His own.

This is a testimony in every holy soul, which the gates of hell shall not prevail against. He that undertaketh to cure all of the plague, or stone, or gout, or fever, that will take his medicines, and be ruled by him, is certainly no deceiver if he do that which he undertaketh. He that undertaketh to teach all men arithmetic, geometry, astronomy, music, &c., who will come and learn of him is certainly no deceiver if he do it. What is it that Jesus Christ hath undertaken? think of that, and then tell me whether He be a deceiver. He never undertook to make His disciples kings, or lords, or rich, or honourable in the world; nor yet to make them the best logicians, orators, astronomers, mathematicians, physicians, musi-

cians, &c., but to make them the best men: to renew them to the love of God in holiness, and thereby to save them from their sins, and give them repentance unto life. Nor hath He promised this to all that are baptized or called Christians, but only to those that sincerely consent to learn of Him, and take His counsel, and use the remedies which He prescribeth them. And is it not certain that Christ doth truly perform this undertaking? How, then, can He be a deceiver, who doth perform all that He undertaketh? Of this all true Christians have a just demonstration in themselves, which is His witness.—Baxter, 1615-1691.

PROOFS OF CHRIST'S DEITY

He was oppressed with hunger; but He feeds the thousands in the desert, and He is the living and celestial Bread. He was parched with thirst; but He cried aloud, "If any one thirst, let him come unto Me, and drink;" and He promised to be a fountain unto believers. He was weary; but He was the rest of those who are "weary and heavy-laden." He was weighed down with sleep; but He walked lightly on the wave, and He rebuked the winds, and He bare up Peter from the rolling billows. . . . If the things which evince His humanity have afforded thee a pretext for error, let the circumstances which attest His Divinity remove thy mistake.—Gregory Nazianzen.

CHRIST THE MAN ALMIGHTY GOD

A humble form the Godhead wore,
The pains of poverty He bore,
To gaudy pomp unknown:
Tho' in a human walk He trod
Still was the Man Almighty God
In glory all His own.

—Thomas Chatterton.

BEAUTY OF CHRIST'S DEITY

I am safe with Him. He has other worlds and I want to go. I have always believed in Christ. He is the incarnate God. . . . How beautiful it is to be with God.—Frances E. Willard. (Her last words.)

CHRIST CANNOT BE EXPLAINED ON HUMANITARIAN
GROUNDS

The testimony of eighteen centuries to the impossibility of explaining the personality of Christ on humanitarian grounds is in itself an evidence of His Divinity. . . . A thousand attempts to account for the life of Christ without admitting His divinity have been made. Not one of them has succeeded in winning the assent of any great mass of men for any great length of time. They have hardly survived the lives of those who have invented them.—Van Dyke.

ADMISSIONS OF A UNITARIAN

Christ was something more than a mere man. . . . The Spirit was given to him without measure. . . . Is it any wonder that men should have called Jesus "God"? In him truly "dwelt the fulness of the Godhead bodily;" and this indwelling Spirit expressed itself in what he said and what he did. When Jesus speaks, it is as if God speaks. When Jesus does anything, it is as if we saw God do it. It becomes to us an expression of the Divine character. . . . He is the image of the Invisible God.—James Freeman Clarke.

THE WORLD CANNOT BE EXPLAINED WITHOUT BELIEF
IN CHRIST'S DEITY

The nature of Christ's existence is mysterious, I admit; but this mystery meets the wants of man.—

Reject it and the world is an inexplicable riddle; believe it, and the history of our race is satisfactorily explained.—Napoleon.

CHRIST DIVINE AND NOT THE PRODUCT OF EVOLUTION

If the Christian evolutionist regards Jesus Christ as a product of spiritual evolution, he gives up Christianity. . . . If he declares that Jesus Christ is an exception to the law of evolution, he gives up evolution. . . . The Christian evolutionist does not believe that Jesus Christ is the product of evolution. Jesus Christ is the cause; the phenomena are the product; evolution is the method. . . . The Church described in the New Testament is a tree, rooted and grounded in Christ; a body, Christ the head; a household, Christ the father; a kingdom, Christ the king. . . . What Jesus Christ was, in a limit of a few years' time and in the little province of Palestine, that is the Infinite and Eternal Father in his dealings with the universe.—Lyman Abbott, *The Evolution of Christianity*, pp. 172, 239, 240, 241.

CHRIST INSANE IF NOT DIVINE

Whatever may be the fate of the question as to the divinity of Christ, textually, and upon the lower grounds of philosophy, it seems impossible to me to accept Jesus as a mere man without throwing out the most striking elements of His character. All those things which lift themselves above the ordinary horizon of an instructor, and leave us almost gasping by their boldness, must be left out, if we so regard Him. Christ must have been either insane or Divine. If he was a man, for Him to have made such claims for Himself as He did indicated insanity. On the supposition that He was Divine, these claims are rational, and indicate a Being transcending the measure of man. He was our exemplar of the

Father. He was the manifestation of God to men. He epitomized in Himself the universal. The obscure in His teaching is that in which He glides from the local and temporary to higher things, that in their nature are universal, and are therefore difficult of comprehension by us. "I am the way,"—I am a practical development. "I am the truth,"—I represent the reality. "I am the life,"—not an abstraction, not a system, do I bring; I bring the life itself. I represent to the world, by a practical life, the great elements which concern the world to come. He stands for system, for practice, and for being, all at once.—Beecher.

DEITY OF CHRIST PROVED BY HIS SAVING POWER

He that will but inquire into the Gospel and receive it and obey it so far as he hath reason to do it, and not be false to his own reason and interest, shall receive that renewing, sanctifying, spirit, which will be an abiding witness in himself. But if he will reject known truth, and refuse known duty, and neglect the most reasonable means that are proposed to him, he must blame himself if he continue in unbelief, and want that evidence which others have. Suppose that in a common plague, one physician should be famed to be the only and infallible curer of all that take his remedies; and suppose many defame him, and say, "He is but a deceiver," and others tell you, "He hath cured us, and many thousands, and we can easily convince you that his remedies have nothing in them that is hurtful, and therefore you may safely try them, especially having no other help." He that will so far believe in him, and trust him now, as to try his remedies, may live; but he that will not, must blame none but himself if he die of his disease. He that trieth, shall know by his cure and experience, that his physician is no

deceiver; and he that will not, and yet complaineth that he wanteth that experimental knowledge, doth but talk like a peevish self-destroyer.—Baxter, 1615-1691.

CHRIST'S DEITY PROVED BY HIS DEEDS

(Condensed.) Who is this Galilean peasant that looks into the soul, and tells what everybody wanted to know and none could tell—how to live so that life should be beautiful, bountiful, glad and free? Who is this that plants on the further side of twenty centuries a standard of social order, and bids kings, lawgivers and sages, with their host, march on until they reach it? It is He of whom it was foretold that the government should be upon His shoulder.—Washington Gladden, in *Faiths of Famous Men*.

CHRIST THE GREATEST IMPOSTOR IF NOT DIVINE

Who is this Christ, founding Christianity and permeating it with a personal force that has augmented with the passage of the centuries, swaying men's minds and hearts to-day over all the world with incomparable supremacy? . . . There is no middle ground. Christ was either the grandest, guiltiest of impostors, by a marvelous and most subtle refinement of wickedness, or he was God "manifest in the flesh." . . . Fulsome laudation of the character and life of Jesus will not answer. Yielding him admiration and tears will not do.—Herrick Johnson, in *Christianity's Challenge*, pp. 65, 84, 103.

GOD'S GLORY MELLOWED THROUGH CHRIST'S HUMANITY

There are some persons whose eyes are so weak, that the light seems to be injurious to them, especially the red rays of the sun; and a glass has been invented, which rejects the rays that are injurious,

and allows only those to pass which are softened, and modified to the weakness of the eye. It seems as if the Lord Jesus were some such a glass as this. The grace of God the Trinity, shining through the man Christ Jesus, becomes a mellow, soft light, so that mortal eye can bear it.—Spurgeon.

CHRIST'S DEITY IN EVERY WEB OF HIS MINISTRY

Certain it is that no mere man could take the same attitude of supremacy toward the race, and inherent affinity or oneness with God, without fatally shocking the confidence of the world by his effrontery. Imagine a human creature . . . facing all the intelligence and even the philosophy of the world and saying in bold assurance, "Behold, a greater than Solomon is here."—"I am the Light of the world," etc. . . . But no one is offended with Jesus on this account; and, what is a sure test of His success, . . . of all the readers of the Gospel it probably never occurred to one in 100,000 to blame . . . the vanity of His pretensions. These pretensions . . . enter into the very web of His ministry, so that if they are extracted and nothing left transcending mere humanity, nothing at all is left.—Bushnell, *Nature and the Supernatural*, Ch. X.

CALVARY'S CLEFTS PROVE CHRIST'S DEITY

In Flemming's "Christology," it is stated, that an unbeliever visiting the sacred places of Palestine was shown the clefts of Mount Calvary. Examining them narrowly and critically, he turned in amazement to his fellow-travellers, and said, "I have long been a student of nature; and I am sure that the rents and clefts in this rock were never done by nature, or an ordinary earthquake. By such a concussion, the rock must have split according to its veins, and where it was weakest in the adhesion of

parts: for this," he said, "I have observed to have been done in other rocks when separated or broken after an earthquake; and reason tells me it must always be so. But it is quite otherwise here; for the rocks are split athwart and across the veins in a strange and preternatural manner; and therefore," said he, "I thank God that I came hither to see the standing monument of miraculous power by which God gives evidence to this day of the divinity of Christ."—Foster.

EMPEROR THEODOSIUS CONVINCED OF CHRIST'S DEITY

It was during the reign of Theodosius the Great, in the fourth century, that the Arians made their most vigorous attempts to undermine the doctrine of the divinity of Jesus Christ. The event, however, of his making his son Arcadius partner with himself on his throne was happily overruled, in the following manner, to his seeing the God-dishonoring character of their creed. Among the bishops who came to congratulate him on the occasion was the famous and esteemed Amphilochus, who, it is said, suffered much under the Arian persecution. He approached the emperor, and, making a very handsome and dutiful address, was going to take his leave. "What!" said Theodosius, "do you take no notice of my son? Do you not know that I have made him a partner with me in the empire?" Upon this the good old bishop went to young Arcadius, then about sixteen years of age, and, putting his hand upon his head, said, "The Lord bless thee, my son!" and immediately drew back. Even this did not satisfy the emperor. "What," said he, "is this all the respect you pay to a prince that I have made of equal dignity with myself?" Upon this the bishop arose, and looking the emperor in the face, with a tone of voice solemnly indignant, said "Sir, do you so highly

resent my apparent neglect of your son because I do not give him equal honor with yourself? What must the eternal God think of you, who have allowed his co-equal and co-eternal Son to be degraded in his proper divinity in every part of your empire!" This was a two-edged sword in the heart of the emperor. He felt the reproof to be just and confounding, and no longer would seem to give the least indulgence to that creed which did not secure the divine glory to the "Prince of peace."—Dr. Jeffers.

LIGHT, LOVE AND HOPE REST ON CHRIST'S DEITY

If Christ be not Divine, every impulse of the Christian world falls to a lower octave, and light and love and hope alike decline.—David Swing.

WORDS OF CHRIST HAD THE ECHO OF DEITY

It is impossible to appreciate a picture with your face at the canvas; but even his blind generation were arrested by Jesus. There was a note in his words that caught their ear, the echo of Divine authority. There was an air about him, the manner of a larger world. No man could convince him of sin. . . . He was ever beyond criticism. He ever compelled admiration in honest men. "Thou art the Christ," said a Jewish peasant with instinctive conviction, "the Son of the Living God." Centuries have only confirmed this spontaneous tribute to Jesus's life. No one has yet discovered the word which Jesus ought not to have said, none suggested the better word that he might have said. No action of his . . . has fallen short of the ideal. He is full of surprises, but they are all surprises of perfection. . . . This Man alone never made a false step, never struck a jarring note.—Watson ("Ian Maclaren"), *The Mind of the Master*, pp. 81, 82.

DEITY OF CHRIST NEITHER SUFFERS NOR DIES

As the precious stone called the carbuncle, to look at, is like a hot burning coal of fire, shining exceedingly brightly, the which feeleth no fire, neither is it molten, changed, or mollified therewith; if thou shalt take it, and close it fast in a ring of lead, and cast it into the fire, thou shalt see the lead molten and consume before thy face, but the carbuncle remaining sound and perfect without blemish as before; for the fire worketh upon the lead, but upon the carbuncle it cannot work: even so Christ, our Saviour, being in the hot, scorching fire of his torments, suffered and died, as he was man; but, as he was God, he neither suffered nor died. The fire of his afflictions wrought, then, upon his manhood; but his divinity and Godhead continued perfect, and utterly untouched.—Cawdray.

CHRIST'S NOTABLE CURES PROVE HIS DEITY

Christ has put himself under the name of physician, a doctor for curing diseases; and you know that applause and fame is a thing that physicians much desire. That is it that helps them to patients, and that also that will help their patients to commit themselves to their skill for cure with the more confidence and repose of spirit. And the best way for doctors and physicians to get themselves a name is, in the first place, to take in hand and cure some such as all others have given up for lost and dead. Physicians get neither name nor fame by pricking of wheals, or picking out thistles, or by laying of plasters to the scratch of a pin; every old woman can do this. But if they would have a name and a fame, if they will have it quickly, they must, as I said, do some great and desperate cures. Let them fetch one to life that

was dead; let them recover one to his wits that was mad; let them make one that was born blind to see; or let them give right wits to a fool; these are notable cures, and he that can do thus, and if he doth thus first, he shall have the name and fame he desires.—Bunyan.

CHRIST INEXPLICABLE ON HUMAN PRINCIPLES

I ask you whether the character of Jesus be not the most extraordinary in history, and inexplicable on human principles? . . . I contemplate it with a veneration second only to the profound awe with which I look up to God. . . . I feel myself listening to a being such as never before, and never since, spoke in human language. I am awed by the consciousness of greatness which his humble words express; and when I connect this greatness with the proof of Christ's miracles, I am compelled to exclaim, . . . "Truly this was the Son of God." Jesus not only was, but he is still the Son of God, the Savior of the world. He exists now; he has entered heaven. . . . There he lives and reigns. I see him in glory; and I confidently expect, at no distant period, to see him face to face.—William Ellery Channing.

CHRIST ABOVE HUMAN MYTHOLOGY

O myth! O, how far exalted above all human mythology is this representation of Christ! He who could create such fiction is able also to create worlds, call spirits into being, inspire life and the highest blessedness by the simple power of his breath. The facts are conclusive that one has here not myth but overwhelming reality and truth.—Jacobi.

CHRIST'S DEITY INTERWOVEN WITH THE NEW TESTAMENT

So thoroughly intermingled with the whole texture of New Testament Scripture is the Godhead of the Saviour, that no criticism which does not destroy the book can altogether extinguish its testimony. We have seen a copy of the Gospels and Epistles which was warranted free from all trace of the Trinity, but it was not the Testament of our Lord and Saviour Jesus Christ. We beheld it, and we received instruction. It did not want beauty; for the parables, and the sermon on the mount, and many a touching passage, still were there. But neither would a garden want beauty if the grassplots and green bushes still remained, though you had carefully culled out every blossoming flower. The humanity of Jesus still is beautiful, even when the Godhead is forgotten or denied. Or rather it looked like a coronation tapestry, with all the golden threads torn out, or an exquisite mosaic from which some unscrupulous finger had abstracted the gems and only left the common stones: you not only missed the glory of the whole, but in the fractures of the piece and the coarse plaster with which the gaps were supplied, you saw how rude was the process by which its jewels had been wrenched away. It was a casket without the pearl. It was a shrine without the Shekinah. And yet, after all, it was not sufficiently expurgated; for after reading it, the thought would recur, how much easier to fabricate a Gnostic Testament exempt from all trace of our Lord's humanity, than a Trinitarian Testament ignoring His Divinity.—Hamilton, 1814-1867.

CHRIST HIMSELF THE GREATEST MIRACLE

Rejecting all the miracles of Christ, we still have the miracle of Christ himself.—Charles W. Bovee.

ALL AS PIGMIES COMPARED WITH CHRIST

I want to call your attention to His influence in human affairs as an element of progress. If I have read history aright, that influence saved the world. Nothing else could have done it. If Christ was only a man, then we have such a leader as we have no examples of. Was it possible that a man should preach sermons that should be universalised? Yet Christ's have been. If He was only a Hebrew reformer, though he had been inspired of God, though He had spoken with clarion notes, though he had thundered with supreme honesty and boldness, yet would His influence have died away. If He was a prophet, then He would take His place among the prophets, and we should look upon Him as upon Moses, Isaiah, and Ezekiel. Yet did these prophets but typify and foretell His coming. But if, on the other hand, we look upon him as Divine, if we believe that in some fashion the power of God the Father was resident in Him, then we should have a right to see an influence that never wanes, a voice that never stills, a fulfilment of all prophecies, an utter change in the fashion of the world's politics, science, and its philosophy. And this is exactly what has occurred. The great men whom we have heard and have honoured sink into pigmies if you but compare them with Christ. A moment before towering above the average of humanity like mountain peaks, now they shrink and wane into mole-hills before the great presence of the mighty Christ. Who is Luther, pray you, but the lowliest follower of Christ? And who, pray, is Calvin? and who are all those grand heroes of past ages, at whose mention our blood thrills—who are all the great and the good who have stood up and suffered for the truth? Are they Christ's, or what? They are no more to be compared to Him,

than the petty rushlight's flame to the broad zone of light that streams from the great sun. Christ leads, they follow. He commands, they obey. He stands among them, they kneel in humblest adoration.—Hepworth.

CHRIST'S SAVING POWER THE BEST EVIDENCE OF HIS
DEITY

The Deity of the Son of God is, to me, not proved merely in propositions. I believe that he who believes in the Godhead of Jesus Christ has all history, all etymology, all philosophy, and all true reading of the case entirely on his side. But I do not look to propositions, to logical formulæ, to any bare statements, however exact, for the proof and confirmation that this claim, now read as my text, is a claim founded in righteousness. Do you think that I build my hopes of eternity upon some little etymological technicality? Do you suppose that my dependence is founded altogether upon the construction of a phrase or the mood and tense of a verb? We have nothing to fear from that side of the argument, so far as I have been able to collate the testimonies of competent men. But I do not rely upon it in preaching the deity of the Son of God, and in committing myself to the great claim which Jesus makes in this text on behalf of His own nature. What do I trust then? The *moral* reach, the spiritual compass, the indefinable and inexpressible *sympathy* of the man. When He touched my heart into life, I did not say, "Hand me down the Greek grammar and the Hebrew lexicon, and three volumes of the encyclopædia, to see how this really stands." I did not say, "Let me see what the 'Fathers' have said about this." I knew it to be a fact. Nobody ever did for me what He has done. Once I was blind, now I see. I go to other men—writers, speakers, teachers—hear what they

have to say, and behold, they are broken cisterns that can hold no water. I go to the Son of God, whose teaching is written in the New Testament, and it gets into the deep places of my life; it redeems me; it goes further than any other influence and does more for me than any other attempt that ever was made to recover and bless my life. It is, therefore, in this great sweep of His, in this reply to every demand that is made upon His resources, this infinite sufficiency of His grace, that I find the exposition and the defence of His Godhead. Some things must be *felt*; some things must be laid hold of by *sympathy*, affection, sensibility. The heart is in some cases a greater interpreter than the understanding. There is a time when logic has to say, "I can do no more for you; do the best you can for yourself!" Then love goes forward, and necessity feels it; and it is in that further insight and penetration that the Godhead of the Nazarene, as it appears to me, is vindicated and glorified.

Shall a man say to me this morning, I thought, as I was looking out upon the sunny scene, that he will prove to me that the firmament is the symbol of infinity? I had in my imagination such a person calling upon me this morning. He said he had come for the purpose of proving to me that the firmament was about the best natural symbol of infinity that we have. And he proceeded,—what to do? To take out of his side-pocket a little footrule; and he said, "Now let me prove this to you." And he laid the foot-rule upon one end of the horizon, began to count, "One—two—three." And I left him there saying, "A plague on your foot-rule; and upon your own thick head too! I *feel* it! I feel what the firmament is! Away with you!" I know that that firmament is to me, from a natural point of view, infinite. I feel it. If no foot-rule had ever been invented, I

should have known that that great arch, full of light, all but translucent, almost letting heaven come through it, is God's natural symbol of the Infinite!

As I looked upon the sun this November morning, shining through some beautiful blue clouds, a man called upon me to prove that that sun was, in his judgment, so far as he could make out by "the tables," about sufficient to light the world. He turned over long pages of logarithms, and tables of various kinds, fractions and decimals, and long processions of figures; he asked me for a slate and a pencil, and he was going to make it out to my satisfaction that the sun was just about sufficient to enlighten a hemisphere at a time. I ordered him off! Why? I *saw* it; I *felt* it; the whole thing was before me, and if that man had never been born, and the slate had never been made, I should have *known* that this great sun poured light upon the earth until there was not room enough to receive it, and that the splendour ran off at the edges and flamed upon other stars! And yet sometimes men called upon us with slates, pencils, sponges, for the purpose of showing us by their calculations that Jesus Christ cannot be God the Son. I have lived long enough to know that *He is God enough for me*. What more can I want? He raises the dead; He redeems my life from destruction; He fills the mouth with good things; He numbers the hairs of my head; He carries me up-hill many a time when I am weary and the wind is bleak; He visits me in my distress and affliction. His words are—

"Music in the sinner's ear.
And life, and health, and peace!"

My Lord! My God! I will not receive Thee merely through grammars, technical discussions, and "various readings." I will receive Thee because when thou dost come into my heart, I know that all

the heaven that I can contain is already within me when Thou art near. My Lord! and my God!—Joseph Parker.

CHRIST CHARGED WITH DIVINE POWER

The accidental miracles of our Lord are among the most remarkable—those that, as it were, he spilled over by the way. While he was on his way to do one miracle he dropped another, almost as if he didn't intend it. He was going to heal the daughter of Jairus when the woman with the issue of blood reached out her hand, and touched the hem of his garment and was healed. When an electric jar is filled, only a touch will unload it.—A. J. Gordon.

COUNCIL OF NICE DECLARED CHRIST DIVINE

The Council of Nice was instrumental in vindicating the divinity of Christ against Arianism, which affirmed that he was a mere creature, who once did not exist, who was made by God like other creatures, and who might have fallen into sin. Here Athanasius took his firm stand for Christ, from which neither intimidation, persecution, or banishment ever moved him. *Athanasius contra mundum* then meant Athanasius for Christ. In that council were many whose dearest friends were martyrs for Christ. Many demanded to be heard because of what they had suffered in the persecutions for him. They uncovered their bodies to show the wounds they had received for the Divine Man, whose omnipotent support they had felt in the hour of need. Others had been disfigured by having an eye plucked out, or a hand cut off, or a limb stiffened by searing the sinews of the leg, and could say, "Let these speak for Christ." The formula of faith made under this influence in 325 expresses the orthodox belief of the

word, and is most explicit testimony to the divinity of Christ.—Foster.

DEITY OF CHRIST LIKE THE OCEAN'S CALM

Science tells us that underlying all the tumult and restlessness of the waves of the ocean, over which the winds trample, there is a vast stratum of altogether motionless waters, so utterly tranquil, even when through storm and gloom, "there is sorrow on the sea" (Jer. 44:23), that the tiniest and most fragile shell at the bottom is not stirred, nor in the slightest abraded by all the turmoil above. It seems to me that this remarkable fact and phenomenon may be taken as a symbol of our blessed Lord, regarded as at once "the man Christ Jesus," and very God. In his human nature there was a well of tenderness, that was easily stirred to softest tears; a delight of yearning love that was eager to flow out, and pour itself into the lowliest heart that would lay itself upon his broad bosom; a measureless amplitude of sympathy that was ever ready to bear the heaviest, yea, all the burdens of others; and, I would add, a large and generous charity, that was quick to anticipate confession and to lavish forgiveness—meeting the penitent self-accusation and request of the returning prodigal, "Make me as one of thy hired servants," with the welcome of a son. But underlying all, there was the ETERNAL CALM, unstirred, unmoved, of his divinity. What I have just spoken of was as the tossings of the surface-waves, that bear the infinite depths of calm, untouched.—Grosart.

PRACTICAL EVIDENCES OF CHRIST'S DEITY

As there can be no argument of chemistry in proof of odours like a present perfume itself; as the shining of the stars is a better proof of their existence than the figures of an astronomer; as the restored

health of his patients is a better argument of skill in a physician than laboured examinations and certificates; as the testimony of the almanack that summer comes with June is not so convincing as is the coming of summer itself in the sky, in the air, in the fields, on hill and mountain: so the power of Christ upon the human soul is to the soul evidence of His divinity, based upon a living experience, and transcending in conclusiveness any convictions of the intellect alone, founded upon a contemplation of mere ideas, however just and sound.

If Christ is the wisdom of God and the power of God in the experience of those who trust and love Him, there needs no further argument of His Divinity.—Beecher.

LEGEND OF CHRIST'S DEITY

Sosomenes relates, that when the holy family reached the term of their journey, and approached the city of Heliopolis, in their flight into Egypt, a tree which grew before the gates of the city, and was regarded with great veneration as the seat of a God, bowed down its branches at the approach of the infant Christ. Likewise it is related (not in legends merely, but by grave, religious authorities), that all the idols of the Egyptians fell with their faces to the earth. I have seen pictures of the flight into Egypt, in which broken idols lay by the wayside.—Mrs. Jameson.

DEITY OF CHRIST TAUGHT IN THE BIBLE

Now what do the witnesses say he said about himself? Listen to him; he said that he "came down from heaven" (John 3:13); that he "was before Abraham" (John 8:58); that he had "glory with the Father before the world was" (John 17:5); that he had "power on earth to forgive sins" (Mark 2:5-10;

Luke 7:48); that he could and would "give eternal life that men should not perish" (John 10:28); that "no man could come unto God but by him" (John 14:6); that God had "committed all judgment unto him" (John 5:22, 23); that he "could and would raise the dead" (John 6:39, 44); that he himself would "rise from the dead" (John 2:18, 22), and that he "would come again to rule the earth" (Mark 14:61, 62).

These and many other things they testify that he said about himself. Could a "mere man" have made any such claims and not be a hopeless fanatic, or an utter liar? Would any mere man making such claims be considered a safe leader, or a wise teacher?—Lincoln McConnell, D.D.

MARVELS WROUGHT BY CHRIST'S DEITY

It is he whose very infancy not only startled a king, and made him fear his throne, but also afrighted the powers of darkness, and silenced the heathen oracles; whose childhood puzzled the knowledge of the aged, and confounded the doctors of the law; who ruled the course of nature, and made the strong winds obey him, and could walk on the billows of the sea as on a pavement; who fed multitudes by his word, and healed all manner of diseases without medicine; who could command them to leap that were cripple, and make them see the heavens and the day who had been born blind; and who could cast devils out of their possessions, and restore the frantic to their wits; who could break the gates of death, and open the doors of the grave, and call back the spirits of the buried carcasses.—Henry Scougal.

HUMANITY OF CHRIST

BIBLE TYPES OF CHRIST'S HUMANITY

The *Tabernacle*, both as a whole, and in its different parts. John 1:14—"The Word was made flesh and dwelt (literally *tabernacled*) among us." The *vail*, made of beautiful and costly work, rent at Christ's death, Heb. 10:20; Matt. 27:51; the shittim wood of the brazen altar, and of the altar of incense, etc. The Temple—the shrine of Deity, John 2:19-21; Col. 2:9. The Twig, or sprout, from the stem of Jesse, Isa. 11:1. Contrast the fall of the high trees, and Lebanon destroyed (the great ones of the earth), with the rise and reign of the slender twig, 10:33, 34. The Tender plant, or sucker out of the dry ground, Isa. 53: 2; see 52:23. The Branch, Zech. 3:8; 6: 12; Jer. 23:5; Isa. 4:2; 11:1. The Hebrew word for branch (*neetzer*) is most probably the origin of the name of Nazareth, and helps to explain Matt. 2:23. The *day-spring from on high*, Luke 1:18 (marg. sunrise, or branch). Jacob's ladder—of which the foot was on earth, and the top reached to heaven, Gen. 28:12; John 1:51.—Bowes.

THE IDEAL AND REAL MAN MET IN CHRIST

He alone stands at the absolute center of humanity, the one completed harmonious man, unfolding all which was in humanity, equally and fully on all sides, the only one in whom the real and ideal met and were absolutely one. He is the absolute and perfect truth, the highest that humanity can reach; at

once its perfect image and supreme Lord.—Charles W. French.

THE HUMANITY OF CHRIST REAL

Christ is no such theophany, no such casual unhistorical being as the Jehovah angel who visited Abraham. He is in and of the race, born of a woman, living in the line of humanity, subject to human conditions, an integral part, in one point of view, of the world's history; only bringing into it, and setting in organic union with it, Eternal Life.—Bushnell, *God in Christ*, p. 165.

CHRIST ETERNALLY HUMAN

Christ is still man. He did not cast his lot with mankind just for the thirty-three years of his residence on earth; but when he became man, he became man forever. On the throne of God he bears man's nature forevermore.—G. T. Purves, in his first sermon in Fifth Avenue Church.

CHRIST ALL THE IDEA OF MAN CONTAINS

He was "Son of Man," as alone realizing all which in the idea of man was contained, as the second Adam, the head and representative of the race,—the one true and perfect flower, which ever unfolded itself of the root and stock of humanity. Claiming this title as his own, he witnessed against opposite poles of error concerning his person,—the Ebionite, to which the exclusive title "Son of David" might have led; and the Gnostic, which denied the reality of the human nature that bore it.—Trench, *Notes on the Parables*, p. 84.

HUMANITY OF CHRIST AN ECLIPSE OF HIS DEITY

The incarnation was a benignant eclipse of the Light of Light, Christ's humanity casting its solemn,

majestic shadow athwart the immensity of human time, as his earthly nature swept in between infinite God and finite man, thus graciously obscuring the otherwise intolerable consuming Blaze. . . . Thus Jesus Christ is the shadow of God (?); and this in a twofold sense: a shadow of interception, and so obscuring God; and a shadow of representation, and so revealing God.—Boardman, *The Creative Week*, pp. 77, 78.

SUPREMACY OF CHRIST

SCHAFF ON CHRIST'S SUPREMACY

As the pyramids rise high above the sandy plains of Egypt, so Christ towers above all human teachers and founders of sects and religions. He is, in the language of a modern infidel, "a man of colossal dimensions." He found his disciples and worshipers among the Jews, although he identified himself with none of their sects and traditions; among the Greeks, although he proclaimed no new system of philosophy; among the Romans, although he fought no battle, and founded no worldly empire; among the Hindoos, who despise all men of low caste; among the black savages of Africa and the red men of America, as well as the most highly civilized nations of modern times in all quarters of the globe. All his words and . . . actions, while they were fully adapted to the occasions which called them forth, retain their force and applicability undiminished in all ages and nations. He is the same unsurpassed and unsurpassable model of every virtue to Christians of every generation, every clime, every sect, every nation, and every race.—The Person of Christ.

FAIRBAIRN ON THE PEERLESS CHRIST

His words have been the wonder of the world. Age has not dimmed their light, lessened their sweetness or diminished their force. Familiarity has not spoiled their freshness or their fragrance; life, though

it has grown richer and more varied, has not outgrown their wisdom or superseded by fulfilling their ideals. Time and culture have called into the field of thought the wealth of many centuries and lands, but there have come no rivals to the words of Jesus. They shine as peerless as ever, the sweetest, calmest, simplest, wisest words ever spoken by man to men. So true are they, so mighty in their energy, so soft in their strength, so reasonable, so fitted to make life peaceful, gentle, happy and holy, that men who have wished not to believe the Christian religion have refused to part with the truths and consolation of Jesus.—The City of God, p. 235.

CHRIST THE LOFTIEST IDEAL

Jesus Christ, the Person that literature felt to be its loftiest ideal, philosophy conceived as its highest personality, criticism as its supreme problem, theology as its fundamental doctrine, religion as its cardinal necessity.—Andrew Martin Fairbairn.

CHRIST THE FOUNTAIN OF GOOD

Jesus must be looked upon as the first real fountain of purity, freedom and salvation to the world.—Herder.

WESLEY LAUDS CHRIST'S SUPREMACY

Jesus the name high over all,
In hell, or earth, or sky,
Angels and men before it fall,
And devils fear and fly.

Happy, if with my latest breath
I may but gasp his name;
Preach him to all and cry in death,
"Behold, behold the lamb!"

—Charles Wesley.

NO MORTAL CAN WITH CHRIST COMPARE

Majestic sweetness sits enthroned
 Upon the Saviour's brow;
 His head with radiant glories crowned,
 His lips with grace o'erflow.

No mortal can with Him compare
 Among the sons of men;
 Fairer is He than all the fair
 That fill the heavenly train.

—Joseph Stennet.

CHRIST ABOVE ALL MORTALS

Join all the glorious names
 Of wisdom, love and power,
 That ever mortals knew,
 Or angels ever bore;
 All are too mean to speak his worth,
 Too mean to set the Saviour forth.

—Isaac Watts.

THE WORLD'S BEST DEVOTED TO CHRIST

The greatest monuments of art shelter His sacred images; the most magnificent ceremonies assemble the people under the influence of His name; poetry, music, painting, sculpture, exhaust their resources to proclaim His glory, and to offer Him incense worthy of the adoration which ages have consecrated to Him. And yet upon what throne do they adore Him? Upon a Cross!—Père Lacordaire.

NO ANALOGY TO CHRIST

I stand still before Christ as before a riddle, in the presence of which all my philosophical and historical criticism is silent. I know not what to call that being to which in the entire history of humanity I find no analogy. But I find that the whole history of

humanity before Him and after Him points to Him, and in Him finds its centre and its solution. His whole conduct, His deeds, His addresses, have a supernatural character, being altogether inexplicable from human relations and human means. I feel that there is something more than man, that he must be a divine ambassador. But how He is it I do not undertake to say.—Friedrich Daniel Ernst Schleiermacher.

CHRIST'S MORAL CHARACTER SUPREME

“Christ’s moral character rose beyond comparison above that of any other great man of antiquity. No one was ever so gentle, so humble, so kind as He. In His spirit He lived in the house of His heavenly Father. His moral life is wholly penetrated by God. He was the master of all, because He was really their brother.”—Pecaut.

CHRIST TRANSCENDS HISTORIC IDEALS

Jesus comes, not only with a new standard of greatness, but with a new greatness; not simply with a new precept, but with a new personality. In the greatness of His personality and in the personality of His greatness, He transcends all the historic ideals.

When this Nazarene, this sweet-toned Prophet, stood on Calvary, with all the purpose and willingness of self-sacrifice in Him, He rose above men, out of the realm of mere humanity, into the higher Sonship of God, with a name supreme above every name.—Frank M. Bristol, Bishop of M. E. Church.

AUGUSTINE CONTRASTS CHRIST WITH OTHERS

I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them: “Come unto me all ye that labor and are heavy laden.”—St. Augustine.

CHRIST'S WORK SUPER-HUMAN

It is easier to believe that a power greater than man took possession of that Jewish peasant and made him the organ of its working, than that he, by any wit or culture or cunning of his unaided faculties, created this original religion and constructed modern civilization.—Wendell Phillips.

CHRIST HIMSELF THE GREATEST MIRACLE

Thus vanished from the earth Jesus of Nazareth, the Son of God.

Evil never touched his spirit. Corruption did not approach his body. Even his ashes were not permitted to remain in the soil of the land that had slain him.

He was born in denial of the laws of life. He died in defiance of the laws of death. He was Lord of law. Ideal of sacrifice, Master of suffering, the grandest intellect, the purest heart that this low world has known—its Supreme Soul—he passed.

He has left us the faith which bears his name. He has left us the august opportunity of everlasting life.

There is not, there never was, there never may be, a miracle as strange as the life of Jesus the Christ. He was the miracle. Explain Him. There will be no difficulty with any lesser wonder.—Elizabeth Stuart Phelps.

CHRIST ALONE THE PERFECT IDEAL

"Thou art the Christ," said a Jewish peasant with instinctive conviction, "the Son of the Living God." Centuries have only confirmed this spontaneous tribute to Jesus's life. No one has yet discovered the word which Jesus ought not to have said; none sug-

gested a better word that he might have said. No action of his has fallen short of the ideal. This man alone never made a false step, never struck a jarring note.—John Watson.

CHRIST THE SUPREME GOD-MAN

This true soul, the ruler of nations, sinless and infinite, a God and a man, is an established fact.—Luther Tracy Townsend.

CHRIST GREATER THAN EARTH'S GREATEST

Latimer, while preaching one day before Henry VIII, stood up in the pulpit, and seeing the king, addressed himself in a kind of soliloquy, thus: "Latimer, Latimer, Latimer, take care of what you say, for the great king Henry VIII is here." Then he paused, and proceeded: "Latimer, Latimer, Latimer, take care what you say, for the great King of kings is here."—Baxendale.

CHRIST ALL THAT IS HIGHEST AND BEST

Here is the noblest exhibition of love; here is a perfect example; here are all the highest virtues in their highest exercise; here is the fulfillment of ages of prophecy; here is the atonement in progress for the redemption of man; here is the central battle, and here is to be the central victory of the universe.—F. N. Peloubet.

CHRIST INCOMPARABLY SUPREME

Where, in all the past, has there arisen a lawgiver, prophet or teacher fairly comparable to this Man of Nazareth? We take no laurel from another's brow, but we show, beyond a question, that Jesus is supreme.—Milton S. Terry, A.M., D.D., LL.D.

CHRIST ALONE WORTHY OF PERPETUAL SUPREMACY

Jesus of Nazareth is worthy to be the perpetual text of all preaching, the perpetual theme of all religionists, and the perpetual object of devout studentship. The same can be said of no other man that ever lived, no matter what was the extent of his genius, the order of his talents, or the fashion of their exercise. Plato is not the constant theme of philosophy, for there has been and are other philosophers that divide with him the honours. Aristotle is not the sole representative of logic, for there have been and are logicians that stand his peer. Napoleon does not monopolize the admiration of those that study the art of war, for there have been, and perhaps there are now, other military chieftains whose achievements are of so high an order that they command the admiration of all military men. And so in whatever sphere we find the great representative men of the world, we find that no one has been or is great enough to monopolize opinion and command universal homage. Whether you look at philosophy, poetry, music, science, art, or religion, you find that however great any actor has been, there have been other actors, both before and after, that divided fame with him, and had a common share in the applause and the remembrance of men. Only in respect to Jesus of Nazareth can it be said that one man had all, and was all, that one in his order could have and be. As a religionist, as a religious teacher,—teaching in the twofold method of example and instruction both,—Jesus was so opulent in gifts, so remarkable in manner and method, so magnificent in every class of equipment demanded by His mission, that he represented and represents all there was and all there is to be represented to the devout attention of mankind.

As the sun in summer fills the whole realm of Nature, flooding the world from pole to pole with luminance, so He filled the realm in which He moved, so that between its either pole there was at no point lack of radiance. And this is admitted by all. The world—or that portion of it that has knowledge of Him—whose thought is intelligent enough to apprehend Him, whose every heart is pure enough and sensitive enough to appreciate Him, gives by its universal suffrage pre-eminence to His name. There were wise men before He was born; and His highest eulogy is found in the fact that they were only wise enough to have visions and dreams of His coming. They were as a hill whose fame in the neighborhood is, that from its top the residents of the hamlet can see the earliest signs of the morning. The world acknowledges their fame because it perceives that from the summit of their teaching it was enabled to catch the first glimpse of His rising. The fame of the old prophets and seers, of the far-seeing men of the olden time, is that they foretold His advent. There have been wise men since He lived on the earth; but their wisdom is acknowledged, not in the fact that they were wise enough to add anything to His teachings, but wise in apprehending the meaning of His teaching; apt in its explanation and powerful in its enforcement. The great men of the Church to-day are great because they can do this. They are great because they can catch the line of His thought, explain it, enforce it. And in this only are they great. Without Him they could do nothing; without Him they would be nothing. They are reflectors—polished surfaces—placed at such an angle that they can take of the beams poured down upon them from the great luminary over their heads, and send, in showers and glances, the radiance thus borrowed horizontally over the world.—Murray.

CHRIST'S PERFECTIONS ABOVE ALL OTHERS

As all waters meet in the sea, and as all the lights meet in the sun, so all the perfections and excellencies of all the saints and angels meet in Christ; nay, Christ hath not only the holiness of angels, the loveliness of saints, and the treasure of heaven, but also the fullness of the Godhead—the riches of the Deity are in him: “For it hath pleased the Father that in him should all fullness dwell,”—fullness of grace, fullness of knowledge, fullness of love, fullness of glory.—Dyer.

CHRIST THE CENTER OF EVERYTHING

Christ is the key to the history of the world. Not only does all harmonize with the mission of Christ, but all is subordinate to it.—John von Muller, Swiss Historian.

CHRIST ALONE CAN SAVE

Everything in Christianity has relation to that system of redemption which was accomplished by Jesus of Nazareth. By this test Christianity is distinguished from all other religions; it alone is the religion of the cross and redemption.—Schleiermacher.

CHRIST HONORED IN HEAVEN AND ON EARTH

His birth was mean on earth below; but it was celebrated with hallelujahs by the heavenly host in the air above. He had a poor lodging; but a star lighted visitants to it from distant countries. Never prince had such visitants so conducted. He had not the magnificent equipage that other kings have; but he was attended with multitudes of patients, seeking and obtaining healing of soul and body: that was more true greatness than if he had been attended with

crowds of princes. He made the dumb that attended him sing his praises, and the lame to leap for joy, the deaf to hear his wonders, and the blind to see his glory. He had no guard of soldiers, nor magnificent retinue of servants; but, as the centurion that had both acknowledged, health and sickness, life and death, took orders from him. Even the winds and storms, which no earthly power can control, obeyed him; and death and the grave durst not refuse to deliver up their prey when he demanded it. He did not walk upon tapestry; but, when he walked on the sea, the waters supported him. All parts of the creation, excepting sinful men, honored him as their Creator. He kept no treasure; but, when he had occasion for money, the sea sent it to him in the mouth of a fish. He had no barns, nor corn-fields; but, when he inclined to make a feast, a few loaves covered a sufficient table for many thousands. None of all the monarchs of the world ever gave such entertainment. By these, and many such things, the Redeemer's glory shone through his meanness, in the several parts of his life. Nor was it wholly clouded at his death. He had not, indeed, that fantastic equipage of sorrow that other great persons have on such occasions; but the frame of Nature solemnized the death of its Author: heaven and earth were mourners. The sun was clad in black; and, if the inhabitants of the earth were unmoved, the earth itself trembled under the awful load. There were few to pay the Jewish compliment of rending their garments; but the rocks were not so insensible: they rent their bowels. He had not a grave of his own; but other men's graves opened to him. Death and the grave might be proud of such a tenant in their territories; but he came not there as a subject, but as an invader, a conqueror: it was then the King of Terrors lost his sting; and on the third day the Prince

of Life triumphed over him, spoiling death and the grave.—J. Maclaurin.

CHRIST THE FIRST AND LAST

Take Christ first, before you think of doing any thing else: did he not say, "Without me, you can do nothing"? So, then, all you do without him is sheer nothing, however pious and noble it may appear in the eyes of men. Is he not the Alpha? and is not the Alpha the first letter? Then do not try to put a letter before it; do not say to yourself, "I will try to obtain a true recognition of my sins, and *then* I will go to Jesus to obtain salvation." This is beginning with the Z instead of with the Alpha. By doing so, you make yourself like that fool who said, "I will learn to swim first, and then I will go into the water." Do you want to know your sins truly? Who is to give you that knowledge but Christ? Do you want to become better and more heavenly-minded? Who can give you that godly disposition of heart but Christ? Indeed, every thing you want is within the sheepfold of God; but how can you get within, except through the door, which is Christ? "I am the door," he said; "by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—Dr. Guthrie.

CHRIST'S NAME INDELIBLE

When Ptolemy built Pharos, he would have his name upon it; but Sostratus the architect did not think that the king, who only paid the money, should get all the credit, while he had none: so he put the king's name on the front, in plaster; but underneath, in the eternal granite, he cut, deeply enough, "Sostratus." The sea dashed against the plaster, and chipped off bit by bit. I dare say it lasted out the time of Ptolemy; but by and by the plaster was all chipped

off, and there stood the name "Sostratus." I am not sure that there are not waves that will chip off all human names from the Church of Christ; but I am quite sure that the one name of Christ shall last.—S. Coley.

CHRIST'S NAME WILL NEVER BE EFFACED

I am not a dreamer, but I hold this for certain that the image of Christ shall never be effaced. They have wished to destroy it but it shall be painted again in the hearts of men by painters abler than myself. The nation which loves Jesus Christ will rejoice thereat, and I awakening from the dead, and rising from the grave shall thrill with great joy.—John Huss.

CHRIST THE SUPREME IDEAL

Eighteen centuries ago a vision of human perfection, a revelation of the hidden possibilities of our nature, broke upon the world in the person and life of Jesus Christ; and, as we contrast this with the highest attainments which the best of men or communities have yet reached, it seems an ideal toward which—as yet a far-distant goal—with slow and stumbling steps humanity is tending.—Caird, in Scotch Sermons.

JESUS' NAME THE SWEETEST

No voice can sing, no heart can frame,
Nor can the memory find,
A sweeter sound than Jesus' name,
The Saviour of mankind.

O, Hope of every contrite heart,
O, Joy of all the meek,
To those who ask, how kind thou art!
How good to those who seek!

—Bernard of Clairvaux.

CHRIST SUPREME TO THE DYING

A lady, while on a visit to the Exposition at Paris, died. During her last moments, speech had left her; but she managed to articulate the word "Bring." Her friends, in ignorance of her meaning, offered her food; but she shook her head, and again repeated the word "Bring." They then offered her grapes, which she also declined, and for the third time uttered the word "Bring." Thinking she desired to see some absent friends, they brought them to her: but again she shook her head; and then, by a great effort, she succeeded in completing the sentence,—

"Bring forth the royal diadem,
And crown him Lord of all;"

and then passed away to be with Jesus. —Newman Hall.

CHRIST THE ONLY SAVIOUR

The following is by a converted Chinaman: "A man had fallen into a deep, dark pit, and lay in its miry bottom groaning and utterly unable to move. Confucius walking by, approached the edge of the pit, and said, 'Poor fellow! I am sorry for you. Why were you such a fool as to get in here? Let me give you a piece of advice: If you get out, don't get in again.' A Buddhist priest next came by, and said, 'Poor fellow! I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest.' But the man in the pit was entirely helpless and unable to rise. Next the Saviour came by, and, hearing the cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up and said, 'Go, and sin no more.' "—Foster.

CHRIST SUPERIOR TO PHILOSOPHY

I can almost dream what Socrates would say to any man who said that there was no difference between Jesus and him. But how shall we state the difference? One is divine and human; the other is human only. One is Redeemer; the other is philosopher. One is inspired; and the other questions. One reveals; and the other argues. . . . Socrates brings an argument to meet an objection; Jesus brings a whole being which truth has filled with strength, to meet another whole being which error has filled with feebleness.—Brooks, *The Influence of Jesus*, p. 245.

CHRIST ABOVE EARTHLY THINGS

In reading the Gospels I feel myself in presence of One who speaks as never man spake; whose voice is not of earth; who speaks with a tone of reality and authority altogether his own. . . . Jesus Christ existed before he came into this world, and in a state of great honor and felicity. He was known, esteemed, beloved, revered, in the family of heaven. He was entrusted with the execution of the most sublime purpose of his Father. . . . He ever lives, and is acting for mankind. He is Mediator, Intercessor, Lord and Savior. . . . He is through all time, now as well as formerly, the active and efficient friend of mankind.—*Transcendentalism in New England*, p. 111.—William Ellery Channing.

CHRIST'S WORK ALONE COMPLETE

How few can say at death that they have finished their work! Indeed, no one in human nature ever could say that but Jesus. The emblem of every life may well be, in one aspect of it at least, a broken pillar. The historian dies leaving a volume half ready for the press; the novelist lays down the pen

in the midst of his tale; the statesman quits the senate with his work only half done. Thus each man's life is a fragment, and he is cut off like a bird shot in the middle of its flight, or a lark brought down in the middle of its song. But Christ's work was all done. Everything He had planned He had performed. He had filled fully the whole programme which He had made out for Himself at the beginning, and having left nothing unperformed, He yielded up the ghost.—Bertram.

CHRIST THE SUPREME CONQUEROR

How insipid and tame are the histories of all other conquests—of the rise and fall of all other kingdoms and empires—when compared with the grand and wonderful achievements of the “King Immortal,” and the fall of death beneath his power, and the giving up of all his prey; when every victim from earth and sea, though under monuments of marble, nay, rocks of adamant, shall be restored; when he shall bring forth every particular form to be repossessed by its proper spirit, from which it has been for a season divorced! Thus will he “swallow up death in victory,” and then clothe his redeemed with garments of immortality. Death shall be known and feared no more. Millions of millions shall join in everlasting praises to him whom all the redeemed will acknowledge as their Great Deliverer.—R. Hall.

CHRIST FAR SUPERIOR TO KRISHNU

It has recently been affirmed that Krishnu is “a savior almost exactly like ours, and six hundred years older.” (Answer.) First. Modern scholarship places the origin of these fictions of Krishnu, that bear any resemblance to Christ, far within the Christian era. Second. Krishnu is a moral

monster; while many teachings ascribed to him have a high morality, he is represented as sporting in lustful license. The worst scenes of his life are not fit to be told; he is responsible for some of the most licentious Hindoo feasts.—H. Johnson.

CHRIST'S MISSION A TRANSCENDENT ONE

He had staked everything, he had suffered everything on the conviction that he was in some supreme sense different from . . . any other man, the son of his God; chosen for a transcendent mission; destined to lift a world of men out of the doom of life. By the solitary pressure of his own personal character and history he believed that he was required to wrest the solid mass of human evil and misery over into the direction of purity and peace. If this was not the most tremendous delusion which ever visited a human brain, then it was the grandest affirmation. . . . There had forced themselves upon this solitary being beliefs that set him apart from his kind. He began life by wondering why he was not like other men; he ended it by understanding.—Mrs. E. S. Phelps.

CHRIST'S MESSAGE WITHOUT DEFECT

Very often the prophet did not stand the test of being himself an example of his message. But in this case the message brought was of the profoundest and most comprehensive character; it went to the very root of mankind and, although set in the framework of the Jewish nation, it addressed itself to the whole of humanity—the message from God the Father. Defective it is not, and its real kernel may be readily freed from the inevitable husk of contemporary form. Antiquated it is not, and in life and strength it still triumphs to-day over all the past. He who delivered it has as yet yielded His place to no

man, and to human life He still to-day gives a meaning and an aim—He the Son of God.—Adolf Harnack.

CHRIST THE GREATEST TEACHER

The famous Ascham died 1568. The loss of a valuable instructor is a matter of great grief. Ascham had been tutor in the learned languages to Queen Elizabeth, who so much lamented his death, that she declared she would rather have lost ten thousand pounds than her tutor Ascham. Christian, rejoice! thy Great Teacher never dies; nor shall the knowledge he communicates ever be lost! Antisthenes taught rhetoric, and had among his pupils Diogenes; but when he had heard Socrates, he shut up his school, and told his pupils, "Go, seek for yourselves a master; I have found one." Thus all who are convinced of their ignorance will renounce everything that would prevent them from sitting at the feet of Christ to learn of him. Philip wrote to Aristotle thus, "I inform you I have a son: I thank the gods, not so much for making me father, as for giving me a son in an age when he can have our Aristotle for his instructor." How much more may the Christian feel grateful, not only that God has given him life and rational faculties, but that he has Christ for his teacher, for "Who teacheth like him?"—Buck.

CHRIST SUPERIOR TO MAHOMET

Go to your natural religion. Lay before her Mahomet and his disciples arrayed in armour and in blood, riding in triumph over the thousands and tens of thousands who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth.

When she has viewed him in this scene, carry her into his retirements. Show her the prophet's chambers, his concubines and wives. Let her see his adultery, and hear him allege revelation and his Divine commission to justify his lust and oppression. When she is tired with this prospect, then show her the blessed Jesus *humble and meek*, doing good to all the sons of men, patiently instructing both the ignorant and the perverse. Let her see Him in His most retired privacies; let her follow Him to the Mount, and hear His devotions and supplications to God. Carry her to His table to view His poor fare and hear His heavenly discourse. Let her see Him injured, but not provoked. Let her attend Him to the tribunal, and consider the patience with which He endureth the scoffs and reproaches of His enemies. Lead her to His cross, and let her view Him in the agony of death, and hear His last prayer for His persecutors, *Father, forgive them; for they know not what they do!* When natural religion has viewed both, ask, "Which is the prophet of God?" But her answer we have already had, when she saw part of this scene through the eye of the centurion who attended at the cross; by him she spake and said, "*Truly this man was the Son of God.*"—Sherlock, 1641-1707.

PASCAL CONTRASTS CHRIST WITH MAHOMET

Mahomet established his religion by killing others; Jesus Christ, by making his followers lay down their own lives. . . . The two were so opposite, that if Mahomet took the way, in human probability, to succeed, Jesus Christ took the way, humanly speaking, to be disappointed. And hence, instead of concluding that because Mahomet succeeded, Jesus Christ might in like manner have succeeded, we ought

to infer that since Mahomet succeeded, Christianity must have inevitably perished if it had not been supported by a power altogether divine.—Thoughts on Religion, Chap. XVIII.

MAHOMET'S RELIGION NOT UNIVERSAL LIKE CHRIST'S

Jesus of Nazareth is the universal Homo, the essential Vir, the son of human nature, blending in himself all races, ages, sexes, capacities, temperaments. Jesus is the archetypal man, the ideal hero, the consummate incarnation, the symbol of perfected human nature, the sum total of unfolded, fulfilled humanity, the Son of Mankind. . . . Mohammed taught some very noble truths, but Mohammedanism is fragmental and antithetic. Why have not his followers invited us to meet at Mecca? Jesus Christ is the one universal man, and therefore it is that the first parliament of religions is meeting in a Christian land, under Christian auspices.—George Dana Boardman, at Parliament of Religions.

MOODY EXTOLS THE UNCHANGEABLE CHRIST

What think ye of Christ? It is of little importance what the world thinks of any one else: but every living soul on the face of this earth is concerned with this man.

As a preacher and a teacher; he spake as never man spake. How fresh those wonderful sermons are, how they live to-day. As a physician; there were no incurable diseases with him. As a comforter see him in the little town of Bethany binding up the wounded hearts. The weary may find a resting place upon his breast and the friendless may reckon him their friend. He never varies, he never fails, he never dies. His sympathy is ever fresh, his love is ever free.—Dwight L. Moody.

CHRIST THE CENTER OF CHRISTIANITY

But detach Christianity from Christ, and it vanishes before your eyes into intellectual vapour. For it is of the essence of Christianity that, day by day, hour by hour, the Christian should live in conscious, felt, sustained relationship to the Ever-living Author of his creed and of his life. Christianity is non-existent apart from Christ; it centres in Christ; it radiates, now as at the first, from Christ. It is not a mere doctrine bequeathed by Him to a world with which He has ceased to have dealings; it perishes outright when men attempt to abstract it from the Living Person of its Founder. He is felt by His people to be their Living Lord, really present with them now, and even unto the end of the world.—Henry Parry Liddon.

FARRAR LAUDS THE EVER LIVING CHRIST

It was but thirty-three short years of a short lifetime that he lived on earth, it was but three broken and troubled years that he preached the gospel of the kingdom; but forever even until all the eons have been closed, and the earth itself, with the things that now are, have passed away, shall every one of his true children find peace and hope and forgiveness in his name; and that name shall be Immanuel, which is, being interpreted, God with us.—Frederick W. Farrar.

CHRIST'S NAME ABOVE EVERY NAME

Eighteen hundred years have passed away since Jesus Christ appeared upon this earth to redeem a fallen race from sin and death, and to open a never ceasing fountain of righteousness and life. The noblest and best of men under every clime hold him not only in the purest affection and the profoundest gratitude, but in divine adoration and worship.

His name is above every name that can be named in heaven or on earth, and the only one whereby the sinner can be saved. He is Immanuel, God with us, the eternal Word become flesh; very God and very man in the undivided person; the author of a new creation; the Way, the Truth and the Life, the Prophet, the Priest, the King of a regenerated humanity, the Saviour of the world. Blessed is he who from the heart believes that Jesus is the Son of God and the foundation of Salvation.—Philip Schaff.

CHRIST SUPREME FOREVER

No one ever seems to have had so grand and magnificent a sense of the final outcome of God's moral government over this world as the Apostle Paul. "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." Who can give an interpretation of that? He that dare, let him do it; but not I. I should as soon think of setting a mouse at surveying the chain of the Andes, and making a typographical report, as to take this magnificent vision of the consummation of God's mediatorial government in the universe, including this world, and what others we know not, and undertake, without experience, and without anything else but the blazonry

of these grand figures, to give any precise idea of what it was—only this: that after a campaign, magnificently planned and nobly conducted, the general comes back to his king, and having defeated everything in the field, and having subdued all the provinces, and holding in his hands the keys of the cities, lays them at his king's feet, and then takes his place near by his seat. That is the figure. So, when the vast work of God on earth and in heaven shall have been done, in the far and grand future, Christ shall come back, and shall lay before God the tokens of universal victory, and God shall be all and in all. Whether it shall be by the resumption of the Son, or whether by some co-equality, or some other steps, no man knows, and no man need try to know. Sufficient it is, that it shall be a scene of unequalled grandeur and glory.—Beecher.

THE WHOLE CREATION SUBJECT TO CHRIST

Every knee must bow to him. The whole creation must be in subjection to him, things in heaven and things in earth and things under the earth: the living and the dead. At the name of Jesus all must pay solemn homage. And every tongue should confess that Jesus Christ is Lord. Every nation and language shall publicly own the universal empire of the exalted Redeemer.—Matthew Henry.

MODERN SCHOLARSHIP GOING BACK TO CHRIST

(From President Rochester Theological Seminary.) I too would go back to Christ, but in a larger and deeper sense, etc. . . . I would go back to Christ, as to that which is original in thought, archetypal in creation, immanent in history; to the Logos of God, who is not only the omniscient Reason, but the personal Conscience and Will, at

the heart of the universe. . . . I would carry with me and lay at His feet all the new knowledge of His greatness which philosophy and history have given. . . . Let us go back to Christ with the new understanding of Him which modern thought has given to us. We propose to go back from deism to Christ the life of nature; from atomism to Christ the life of humanity; from externalism to Christ the life of the church.—Strong, *American Journal of Theology*, Vol. I., No. 1.

OTHERS INQUIRE, CHRIST REVEALS

After reading the doctrines of Plato, Socrates or Aristotle, we feel the specific difference between their words and Christ's is the difference between an inquiry and a revelation.—Joseph Parker.

GENERAL LEE BELIEVED IN CHRIST'S SUPREMACY

I shall be disappointed, sir. I shall fail in the leading object that brought me here unless these young men become *real Christians*. I wish you and others of your sacred profession to do all you can to accomplish this result.—Gen'l. Robert E. Lee, *American Soldier*. (To a clergyman of Lexington, Virginia, when he became President of Washington College.)

CARDINAL GIBBONS AND CHRIST'S SUPREMACY

Christ alone of all religious founders had the courage to say to his disciples: "Go, teach all nations."—Cardinal James Gibbons.

CHRIST THE LOFTIEST IDEAL OF HUMANITY

This only I know, that there is salvation in no other than in the name of Jesus Christ the Crucified, and that nothing loftier offers itself to humanity than the God-manhood realized in Him. Jesus

is the blameless and sinless one.—Wilhelm Martin De Wette.

THE CROSS OF CHRIST UNLIKE OTHERS

Eighteen hundred and fifty years ago a cross was raised upon Mount Calvary. Upon that cross, between two malefactors, in the presence of angry Jews and scoffing Gentiles, Jesus of Nazareth was crucified. Other crosses have been raised, other victims have been crucified, and men have turned their backs upon them, and they have been forgotten; but for eighteen centuries the eyes of men have been drawn to that cross, and fastened upon the crucified. Other crosses have cast a narrow and transient shadow; that cross has cast a broadening and permanent path of Light.—W. W. McLane.

CHRIST SUPERIOR TO SOCRATES

It is recorded of Socrates, that he brought men down from heaven to earth; that is, he drew the attention of men from the study and contemplation of heavenly bodies to the consideration of the nature and end of man, the duties and relations of men in this life. Socrates, therefore, was said to have brought down philosophy from heaven to earth. But of Jesus Christ it may be said that he brings us from earth to heaven; he teaches us a divine philosophy; raises men from things seen and temporal and earthly, to things spiritual, heavenly, and eternal.—Dr. Beaumont.

CHRIST ABOVE SOCRATES AND PLATO

I believe Plato and Socrates. I believe in Jesus Christ.—Coleridge.

THE NAME OF CHRIST THE ONE GREAT WORD

The name of Christ—the one great word—well worth all the languages in earth or heaven.—Bailey.

INFLUENCE OF CHRIST

CHRIST THE CENTRAL CHARACTER OF HISTORY

For two thousand years Jesus Christ has been the one central character of human history.

BIOGRAPHIES OF CHRIST INCREASING

In the last thirty-five years there have been more biographies of Christ written than in all previous ages. The leading minds are discussing and writing upon this great person. Who is Christ? He is my brother. He is the Maker (etc.) of this universe.—Sam Jones.

TWENTY-FIVE THOUSAND BOOKS ABOUT CHRIST

It is claimed that twenty-five thousand books have been written about Christ. A "Bibliography of Jesus Christ," by S. G. Ayres, compiled in 1906, contains the titles of five thousand books about Christ in the English language alone.—J. Gilchrist Lawson.

CHRIST'S INFLUENCE INCREASING

All the greatest men of the past generation seem to have joined Christ's triumphal procession. The waxing fame of Christ is the most striking fact of our era. The time seems rapidly approaching when society will have but one Hero and King, at whose feet humanity will empty all its songs and flowers, its prayers and tears.—N. D. Hillis, Chicago Central Church Sermon.

CHRIST'S INFLUENCE EVERYWHERE

Christ built no church, wrote no book, left no money, and erected no monuments; yet show me ten square miles in the whole earth without Christianity where the life of man and the purity of women are respected and I will give up Christianity.—Henry Drummond.

THE CROSS THE CENTER OF HISTORY

The cross is the center of the world's history: the incarnation of Christ and the crucifixion of our Lord are the pivot round which all the events of the ages revolve, the testimony of Christ was the spirit of prophecy, and the growing power of Jesus in history.—Alexander Maclaren.

500,000,000 FOLLOWERS OF CHRIST

The being who has influenced in the most remarkable manner the opinions and fortunes of the human species is Jesus Christ. At this day his name is connected with the devotional feelings of 200,000,000 of the human race. The institutions of the most civilized portions of the globe derive their authority from the sanction of his doctrines.—Percy B. Shelley.

The nominal followers of Christ are much greater in number than two hundred million. There are now half a billion professed Christians in the world.—J. Gilchrist Lawson.

ALL HISTORY CENTERS IN CHRIST

Christ is the great central fact in the world's history. To him everything looks forward or backward. All the lines of history converge upon him. All the great purposes of God culminate in him. The greatest and most momentous fact which the history

of the world records is the fact of his birth.—Charles H. Spurgeon.

CHRIST INFLUENCES ALL THAT IS BEST

It was reserved for Christianity to present to the world an ideal character which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice. . . . The simple record of these three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. This has been the well-spring of whatever is best and purest in the Christian life.—Lecky.—History of European Morals.

CHRIST THE WORLD'S REGENERATOR

Jesus Christ must be called the regenerator of the human race. The world has changed and that change is historically traceable to Christ.—James Martineau.

CHRIST'S INFLUENCE ALL-PERVADING

To-day the question that is stirring men's hearts to their very depths is, "Who is this Jesus Christ?" His life is becoming to us a new life, as if we had never seen a word of it. There is round about us an influence so strange, so penetrating, so subtle, yet so mighty, that we are obliged to ask the great heaving world of time to be silent for a while, that we may see just what we are and where we are. That influence is the life of Jesus. We cannot get clear of it: we hear it in the tones of joy; we feel it stealing across the darkness of sorrow; we see it where we least expect it. Even men who have travelled farthest from it seem only to have come around to it again;

and while they have been undervaluing the inner work of Jesus Christ, they have actually been living on the virtues which came out of His garment's hem.

Christ unites in Himself the sublimest precepts and divinest practices. He pours out a doctrine beautiful as the light, sublime as heaven, and true as God.—Theodore Parker.

CHRIST THE "WORLD-SHAPER"

The chosen of God, His image, His darling, His world-guide, and world-shaper in the history of mankind.—Theodore Keim.

THE WORLD PAYS HOMAGE TO CHRIST

Crown Him, monarchs, seers and sages,

Crown Him, bards in deathless pages:

Crown Him King of all the ages!

Let the mighty anthem rise.

Hark! the crash of tuneful noises;

Hark! the children's thrilling voices,

Hark! the world in song rejoices,

Till the chorus shakes the skies.

—George Lansing Taylor.

CHRIST PRODUCED A WORLD BROTHERHOOD

There was ever a wistfulness in Jesus' voice. A wistful look was in his eyes, a wistful mood was in his tears, a wistful cadence gave his words a rainy sweetness of tears and laughter intermingled.

His custom was compassion. He was not ominous or despairing, for his prophecy swung golden bells in a blue sky and rung them as a holy hymnic chime.

Christ was wistful for a world; he dwelt among races of provincials. The Jew, the Greek, the Roman were all provincials. Then provinces differed a little,

but only a little. Christ whispered, trumpeted, wept, sung, preached, lived, died—all framing a wide, unprovincial word—the WORLD. Christ, Godman, blood of our blood and the mingled blood spilled for the *world* has produced a WORLD BROTHERHOOD.—Wm. A. Quayle.

CHRISTIANITY THE MIRACLE OF HISTORY

The movement of the gospel is the miracle of history; its progressive conquest of its environment is the mightiest victory recorded in the annals of mankind: here are displays of heroism that Alexander might have envied and Cæsar would have listened to, amazed. The Tenth Legion of Jesus Christ, His glorious company of martyrs recruited from all countries and from all ages, marches across the centuries, trampling triumphantly upon the slaveries and barbarisms, the organized unrighteousness and the disorganizing brutality of the ancient and mediæval world. Yet the splendor and variety of this historic miracle, of this unfolding power of an endless life, is too little known or scarcely known at all. The splendor of it and the inspiration of it both are lost.—Charles J. Little.

CHRIST THE MARVEL OF HISTORY

Christ in subsequent history is more marvelous than Christ in Galilee.—George Lorimer.

CHRIST'S INFLUENCE CANNOT BE SCOFFED AWAY

(Closing remarks in Elsmere's discourse.) Do you think that you can escape from Jesus of Nazareth, that you can put him aside as though he had never been? Folly! Do what you will, you cannot escape him. His life and death underlie our institutions as the alphabet underlies our literature. . . .

The life of Jesus is wrought ineffaceably into the higher civilization, the nobler social conceptions of Europe. It is wrought into your being and mine. We are what we are . . . largely because a Galilean peasant was born and grew into manhood and preached and loved and died. Do you think that a fact so tremendous can be just scoffed away—that we can get rid of it, and our share of it, by a ribald paragraph and a caricature? . . . A call comes to you and me . . . to go back to the roots of things, to reconceive the Christ, to bring him afresh into our lives, to make the life, so freely given for man, minister again in new ways to man's new needs. . . . All that is most essential to man—all that saves the soul, all that purifies the heart—that he has still for you and me, as he had it for the men and women of his own time. . . . It is your urgent business and mine to do our very utmost to bring this life of Jesus—our precious invaluable possession as a people—back into some real and cogent relation with our modern lives and beliefs and hopes. . . . If we turn away from the real Jesus of Nazareth, . . . we turn away from that in which our weak wills and desponding souls were meant to find their most obvious and natural help and inspiration—from that Symbol of the Divine which, of necessity, means the most to us. —Mrs. Humphry Ward, in Robert Elsmere.

CHRIST CHANGED THE WORLD'S HISTORY

Shall we call Him an orator or philosopher or poet? He was all. His philosophy of life was ornamented with lilies. He was an orator, for His words have sweetly disturbed the air for eighteen centuries; He was a philosopher, for Statesmen turn to Him for the basis of their laws; He was a poet, for He communed with nature. He wept in the lonely garden of olives. He was full of love and visions of a

redeemed and transfigured earth. The world was changed by His lighting upon it. The earth has enjoyed more of summer time and moves in an orbit millions of miles nearer to God. The walks of life have all been richer and more flowery since He passed along. He opened a Court of such splendor that beggars entering it were turned into Kings, and sinners crossing its threshold became Saints.—David Swing, American Clergyman.

JESUS STARTED THE MIGHTIEST REVOLUTION

JESUS started the mightiest revolution of all times. It has not ended; it will never end—never can end. For it is not enough that nations formally shall adopt the faith of the Crucified One; it is not enough that the world nominally shall become Christian; it will be enough only when every human being in the sanctuary of his soul shall acknowledge and in his daily life shall practice every teaching of the Nazarene.—Senator A. J. Beveridge.

CHRIST'S FUTURE TRIUMPHS

Ring in the valiant man and free,
The larger heart, the kindlier hand!
Ring out the darkness of the land,
Ring in the Christ that is to be!
—Tennyson, in *In Memoriam*.

CHRIST THE MIRACLE OF THE AGES

Could he have stood at the head of the world for eighteen hundred years, and yet be nothing more than the son of Joseph and Mary? . . . Surely the miracle of the ages is this,—that such a Being is in the Gospel record; one who, ever since that record was written, has been directing the world's life, shaping the world's history, commanding the world's thought, subduing the world's kingdoms, overthrowing the

world's idolatries. . . . Take Christ out of the Gospel and you take the heart out. . . . This very hour millions would die for him. . . . He is the one spotless soul in the successive millions of the race, the one divine flower in the garden of God.—H. Johnson.

CHRIST BEGAN A NEW ERA

That a colossal figure crossed the world's horizon eighteen centuries ago, no one does, and at present, no one cares to deny. Then, by universal testimony, commenced a new era. Changes great and grand were inaugurated. And, what is most singular of all, none now fail to see that around the name of a certain One, as an attractive center, all those marked events and changes faithfully and forever revolve. . . . This true soul, this ruler of nations, sinless and infinite, a God and a man, is an established fact. . . . He in whom we believe is both Jesus of Nazareth and Almighty God, the world's GOD-MAN. . . . Is it an object of wonder that Eve and every woman of the race for four thousand years did hope to be the chosen Mary and bear a divine Son?—L. T. Townsend's God-Man, pp. 106, 111, 161, 409.

CHRIST'S INFLUENCE INCREASING

Instead of interest in his words dying out, men are giving to them more attention to-day than ever was the case before, and he is never left out in the consideration of any question that has to do with the moral progress of the race.—President Patton, in Gaston Church, Philadelphia, January 23, 1898.

CHRIST NEVER EXCEEDED OR SUPERSEDED

Faith may languish; creeds may be changed; churches may be dissolved; society may be shattered; but one cannot imagine the time when Jesus will not

be the fair image of perfection, or the circumstances wherein he will not be loved. He can never be superseded; he can never be exceeded. Religions will come and go—the passing shapes of an eternal instinct; but Jesus will remain the standard of the conscience and the satisfaction of the heart.—Watson (“Ian Maclaren”).

EARLY SPREAD OF CHRISTIANITY

There is not a race of men, barbarian or Greek, nay, of those who live in wagons, or who are nomads, or shepherds in tents, among whom prayers are not offered to the Father and Maker of the universe, through the name of the crucified Jesus.—Justin Martyr.

CHRIST CHANGED THE COURSE OF HISTORY

The (history of the) life of Christ is concerning him who, being the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages.—Richter.

AN ORIENTAL TRIBUTE TO CHRIST'S INFLUENCE

In the midst of these crumbling systems of Hindu error and superstition, in the midst of this self-righteous dogmatism and acrimonious controversy, in the midst of these cold spectral shadows of transition, secularism and agnostic doubt, to me Christ has been like the meat and drink of my soul. His influences have woven round me for the last twenty years or more, and, outside the fold of Christianity as I am, have formed a new fold (Brahmo Somaj), wherein I find many besides myself.—The Oriental Christ, p. 13. . . . He reigns in the community that

is bound together in his name. As divine humanity and the Son of God he reigns gloriously around us in the New Dispensation.—Mozzomdar, Oriental Christ.

CHRIST CONTRASTED WITH SHAKESPEARE

Though nearly three centuries have passed, Shakespeare has had but twelve great students of four nationalities who have given to us great commentaries upon those immortal dramas. No young scholar has ever felt so interested in the Bard of Stratford that he has gone to some province in Africa in order to give his beloved poet to the people, or formulated their rude speech into written language. Yet during this century alone the intellectual stimulus of Christ's story has been such that more than 200 dictionaries and grammars, in as many dialects and languages, have been compiled for the furtherance of Christ's thoughts and the enrichment of men's lives.—N. D. Hillis, *The New York Observer*, *The Literary Digest*, February 18, 1899.

CHRIST INSPIRES HUMANITY'S HOPES

He was the glowing hope toward which the Hebrews turned for twenty-five hundred years, and is the inspiration of the great hopes humanity now cherishes—a righteous world, universal peace and immortality.—Edwin A. Schell.

CHRIST'S IMAGE NEVER EFFACED

John Huss, the martyr of the fifteenth century, while in his dungeon awaiting execution, dreamed that the pictures of Christ, which he had caused to be painted on the walls of his study, were obliterated by the pope. By this he was grieved. The next

day he dreamed that a great number of painters were restoring the pictures of Christ in greater beauty. He saw great crowds of people admiring the portraits, and heard them say, "Now let the pope and the bishops come; they will never be able to efface them again." He was much encouraged, and told his dreams to a friend who cautioned him against trusting in them. Huss answered, "I am not a dreamer, but I hold this for certain that the image of Christ shall never be effaced. They have wished to destroy it, but it shall be painted again in the hearts of men by painters abler than myself. The nation which loves Jesus Christ will rejoice thereat, and I awakening from the dead, and rising from the grave, shall thrill with great joy." A century of persecution did indeed blot the image of Jesus from the hearts of men, and a feast was held in Rome to celebrate the complete triumph of the papacy. Then appeared Luther and many more painters, restoring the image of Christ in the hearts of multitudes.—Foster.

CHRIST'S INFLUENCE ON THE JEWS

Jesus Christ simply lived his life, and acted on the Jewish world, as an electric current upon water; separated its elements.—Stopford A. Brooke.

CHRIST'S INFLUENCE ENCOURAGES

Every step toward Christ kills a doubt. Every thought, word, and deed for him carries you away from discouragement.—T. L. Cuyler.

CHRIST INSPIRES LOVE IN MEN

Did not the prayer of the great Master of Nazareth teach all men and all ages that prayer must be the stirring of love?—Maurice B. Hirsch.

CHRIST WOULD TRANSFORM THE WORLD

All the ills of time have their root in evil. Prosperity comes by obedience to the law of Christ. The Son of Man knows what ails the world, and He is its only possible cure. One year of universal and absolute Christianity would transform every people under heaven.—M. W. Stryker.

THE LEADING NATIONS ARE CHRISTIAN

Eighteen hundred years ago the world was pagan. Today the best of it is Christian. Those nations that have embraced this religion, believing this Jew to be the Son of God, have been seen to draw away from those that did not, to become enlightened, civilized, cleaner, more humane, superstitions dissolved and their minds liberated.

While every nation that refused Him, or accepting, forsook Him, has either remained in darkness, or disappeared from the earth. How do you account for these things?—Lincoln McConnell, D.D.

WONDERS CHRIST HAS WROUGHT

Jesus conquered Europe and changed its name to Christendom. He entered China and the binding of feet stopped. He passed through India, and the suttee fires went out. He stopped in Africa, and cannibalism fled before civilization. He found McAuley a charcoal of the bowery, and he turned him into a diamond. He found Hadley a drunkard, living his life in the gutter, and he made him a spiritual jewel, shining helpfully among the people of the slums. He found Tolstoi a nihilist, his life barren of joy, his soul empty of faith, and he transformed this hapless man into a soul, conscious of unspeakable joy and unconquerable faith.

Can it be said that the influence which wrought these wonders in men and nations came from no higher source than the human heart? No, we cannot translate the grip of the Christ life upon the world into human force. It is the might of Deity in the world. And so in the words of Wendell Phillips I write my faith, "It is easier to believe that a power greater than man took possession of Christ, and made him the organ of its workings, than he, by any wit or culture or cunning of his unaided faculties, created the Christian religion and constructed modern civilization."—G. W. McQuiddy.

CHRIST IS LEAVENING INDIA

Christ exists throughout Christendom like an all-pervading leaven, mysteriously and imperceptibly leavening the bias of millions of men and women. . . . Christ, not the British government, rules India. We breathe, think, feel, and move in a Christian atmosphere.—Keshub Chunder Sen, see Mozoomdar's *The Oriental Christ*.

BEAUTIES OF CHRIST'S CHARACTER

CHRIST'S CHARACTER BEYOND INVENTION

When I can see a rose growing in the desert, and forming its depths of pure color out of the yellow grains of sand; when I can see a wheat-field ripening in the furrows of the salt waves; when I can believe that the villagers among the hills of New Hampshire, with their wagons and pickaxes, gathered the stones and heaped up the massive peak of Mt. Washington; then, but not till then, can I believe that the thoughts of the disciples invented the deeds and the glory of Jesus the Christ,—whose beatitudes shed the fragrance of a new spirit over the wastes of Pharisaism; whose fruitful life, in the midst of sin and raging passion, grew in grace and favor with God and man; the Christ whose glorious majesty, still unequalled and inimitable, looks down upon our low estate, and proclaims itself to be the mighty work of God.—Newman Smyth in *The Religious Feeling*, pp. 87,88.

CHRIST THE HIGHEST IDEAL

The character of Jesus tremendously reinforces His beliefs. He was sane and wise, wholly free from all foolishness; He was free from even the suspicion of evil; His life was all that a life should be, when judged by the highest standards. He was the master of living, of character-making in Himself and other men. I do not know of any better way yet than to live with Him and to live like Him, to submit yourselves wholly to His influence and to His ideals.

The way to cure our condition is to put on Christ as a garment and to have Him formed in us as a power as well as a hope. He is the solvent of life's moral contradictions.—William F. McDowell, Bishop of Methodist Episcopal Church.

CHRIST THE SYMBOL OF PERFECT HUMAN NATURE

Jesus of Nazareth is the universal Homo, the essential Vir, the Son of human nature, the blending in himself of all races, ages, sexes, capacities, temperaments; Jesus is the archetypal man, the ideal hero, the consummate incarnation, the symbol of perfected human nature, the sum total of unfolded, fulfilled humanity, the Son of mankind.—George Dana Boardman.

CHRIST THE PERFECT MODEL

This character, of which Christ was the perfect model, is in itself so attractive, so "altogether lovely," that I cannot describe in language the admiration with which I regard it; nor can I express the gratitude I feel for the dispensation which bestowed that example on mankind, for the truths which he taught, and the sufferings he endured for our sakes. I tremble to think what the world would be without him.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me thy secret; help me to bear
The strain of toil, the fret of care.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only thou canst give;
With thee, O Master, let me live.

—Washington Gladden.

CHRIST THE TRANSCENDENT IDEAL

It is not Christianity that we want to tell our brethren from across the sea about; it is the Christ. . . . We have found the Christ and loved him and revered him and accepted him. . . . We have found in this Christ, in his patience, in his courage, in his heroism, in his self-sacrifice, in his unbounded mercy and love, an ideal that transcends all other ideals written by the pen of the poet, painted by the brush of the artist, or graven into the life of human history. . . . We believe that no other revelation transcends and no other equals that which God has made to man in the one transcendental human life that was lived eighteen centuries ago in Palestine.—Lyman Abbott, at the World's Congress.

ETERNITY CANNOT UNFOLD CHRIST'S CHARACTER

Though something of Christ be unfolded in one age, and something in another, yet eternity itself cannot fully unfold him. "I see something," said Luther, "which blessed Augustine saw not; and those that come after me, will see that which I see not." It is in the studying of Christ, as in the planting of a new-discovered country; at first men sit down by the sea-side, upon the skirts and borders of the land, and there they dwell; but by degrees they search further and further into the heart of the country. Ah, the best of us are yet but upon the borders of this vast continent!—John Flavel.

NONE CAN GO BEYOND CHRIST

Blessed be God that so much manliness has been lived out, and stands there yet a lasting monument to mark how high the tides of divine life have risen in the world. . . . The greatest minds have seen no further, and added nothing to the doctrines of re-

ligion; the richest hearts have felt no deeper, and added nothing to the sentiment of religion; have set no loftier aim, no truer method than his perfect love to God and man. Measure him by the shadow that he has cast into the world—no, by the light that he has shed upon it. . . . What deep divinity of soul in his prayers, his action, sympathy, resignation. . . . The vast divinity within that soul, new though it was in the flesh, at one step goes before the world whole thousands of years, judges the race; decides questions that we dare not agitate yet, and breathes the very breath of heavenly love.—T. Parker. Discourse of Religion, pp. 294, 363 ff.

SERMON ON THE MOUNT WITHOUT A PARALLEL

Standing on the hillside, the young Galilean peasant gives forth the great proclamation which by one effort lifted mankind on to that new and higher ground on which it has been painfully struggling ever since, but on the whole with sure though slow success, to plant itself and maintain sure foothold. In all history there is no parallel to it. . . . Unbelievers have been sneering at and ridiculing it, and Christian doctors paring and explaining it away ever since. But there it stands, as strong and fresh as ever, the calm declaration and witness of what mankind is intended by God to become on this earth of his.—Thomas Hughes, *The Manliness of Christ*, pp. 100, 101.

CHRIST THE MOST EXALTED CHARACTER

A man who comes without preconceived opinions of the life of Jesus, and yields himself up to the impression which it makes, will feel no manner of doubt that He is the most exalted character and the purest soul that history presents to us. He walked over the earth like some nobler being who

scarce touched it with his feet. This only I know, that nothing loftier offers itself to humanity than the God-manhood realized in Jesus Christ and the kingdom of God which He founded—an idea and problem not yet rightly understood and incorporated into the life of even those who rank among Christians.—De Wette.

PERFECT HARMONY IN CHRIST'S CHARACTER

The image of Jesus is the image of the highest and purest harmony both of his natural and his moral being. With all other men there is some discrepancy in the inner life. The two poles of intellectual life, knowledge and feeling, head and heart, the two powers of the moral life,—in whom are they fully agreed? But as to Jesus, we all have the lively impression: here reigns perfect harmony of the inner spiritual life. His soul is at absolute peace. . . . He is all love, all heart, all feeling; and yet on the other hand, all intellect, all clearness, all majesty. . . . Sublime harmony!—Luthardt. *Apologetische*, etc., p. 204.

CHRIST'S CHARACTER LIKE THE OPAL

The effect of studying the life of Christ is, that after you have devoted weeks and weeks and weeks to one phase of His character, and you are called to write it out when it is finished, the impression on your mind is that you are just ready to begin on that point; and you throw away your manuscript and try again. And you gather from the Gospels all the materials that you can, and turn them in every way to make a more massive and a more perfect representation; and at last it flashes upon your mind that you are attempting to exhaust that which in its nature is inexhaustible and infinite.

Who can take an opal and paint it? It is only so

much as you can at one point see that you can paint. You cannot paint the flash, nor the lustre, nor the varying colours. And you can only conceive of actual life. You cannot take in such a nature as Christ's, with all its relations to heaven above and to the earth beneath, and all its social and æsthetic qualities, and all its divine elements, not simply because they elude your grasp, running out beyond analysis and research, but because they are so combined, so changeable, so constantly coming and going, with various phases and in various ways, that no man can give the whole of it. There is always more; and when that is expressed there is still more. There is no end to it.—Beecher.

CHRIST'S CHARACTER WELL ROUNDED

This we may say, that the fullness of life in the soul of Jesus has preceded the fullness of life in his religion. If Christianity does justice to the different sides of human nature and meets the various needs of the soul, it is because the same all-sided development was in the life of Jesus himself. He united love to God with love to man, courage and caution, perfect freedom of forms and reverence for the substance in all forms, hatred for sin and love for the sinner. All that is essential in Christianity was in Jesus Christ.—James Freeman Clarke.

CHRIST'S CHARACTER INEXPLICABLE

The character of Jesus is wholly inexplicable on human principles.

I know of no sincere enduring good but the moral excellency which shines forth in Jesus Christ.

What is it that constitutes Christ's claim to love and respect? It is the moral beauty and grandeur of his character.—William Ellery Channing.

CHRIST'S CHARACTER COMPARED TO HONEY

As all the sweetness that are in the flowers of the field and in the garden are brought in by the bees into the hive, and are there embodied in one hive; so all the attributes of God and the sweetness of them all are hived in Christ, in whom all the fulness of the Godhead dwells bodily.—William Bridge.

CHRIST'S CHARACTER INCOMPREHENSIBLE

You cannot take in such a nature as Christ's with all its relations to heaven above and to the earth beneath, all its social and æsthetic qualities, and all its divine elements, not simply that they elude your grasp, running out beyond analysis and research, but because they are so combined, so changeable, so constantly coming and going, with various phases and in various ways, that no man can give the whole of it. There is always more; and when that is expressed there is still more.—Henry Ward Beecher.

CHRIST'S CHARACTER THE HIGHEST AND PUREST

I believe that we may . . . find the highest and purest religion . . . in the history of him in whose name we are called; his religion—not the Christian religion, but the religion of Christ—the poor man's gospel, the message of forgiveness, of reconciliation, of love; and, oh, how gladly would I spend my life in preaching this. (James Anthony Froude in *The Nemesis of Faith* puts this into the mouth of the Oxford student in his story.) . . . (Again Froude wrote:) He (Christ) came bringing with him the knowledge that God is a being of infinite goodness; that the service required of mankind is not a service of form or ceremony, but a service of obedience.—James Anthony Froude.

CHRIST'S CHARACTER REVEALED IN FLOWERS AND
BIRDS

When we are delighted with flowery meadows, and gentle breezes, . . . we may consider that we see only the emanations of the sweet benevolence of Jesus. . . . When we behold the fragrant rose and lily, we see his love and purity; so, too, the green trees . . . and singing of birds are the emanations of his infinite joy and benignity.—Jonathan Edwards (Biog.).

HOW TO STUDY CHRIST'S CHARACTER

If you desire to fashion Him to your mind that your heart may love Him, I will tell you how. Sit down and read His life—not in parts; not a chapter one day, and another the next; not a paragraph with your coat and hat at your elbow, ready to start for New York; but read His life straight through, giving your mind and your heart time to take in the meaning of what you read. Thus you may view Him in His loveliness, and your affections cannot fail of being touched. If you went into an artist's studio to look at the picture of some distinguished person of whose appearance you wished to get a clear idea, how do you think it would answer to have, at your first visit, all of that painted face, except the forehead, covered? Looking at that a little while, you go away, and come again, the following day. The forehead is covered now and the lower parts of the face, but the eyes are visible. You look at them a few moments and go away as before. The next day they gave you a view of the nose, exclusively; the next you behold the upper lip; next they gave you the lower lip, and finally the chin. Now you have seen the whole face; but do you know how it looks? No, you don't. You can form no idea of the effect of such a combination

of features; you can't imagine what the expression of the face is; you don't know it from Adam's. Now, who would for a moment put up with such portraiture-seeing? We say when we come up before a picture, "Get out of the way: let me see the whole effect of this." But it is in this dissected manner that men look at the character of Christ. Not so do they study Washington, nor any other man of whose character they wish to form an opinion, and of whose personal deserts they wish to judge. Why should Christ be so unjustly treated? Did it ever occur to you that there are four lives of Christ, each one written by men of different minds, that all forms of minds might be suited? Study those lives by the whole, and you will find how to love Him.—Beecher.

THE HOLY SPIRIT REVEALS CHRIST

In the character of our Lord, the more we examine the more we shall break upon new beauties, and fresh convictions of its loveliness. When we stand upon some eminence and look down long vistas of landscape, the eye is so enchanted with the combination that it cannot at first examine, or even perceive, the details of beauty that subsequently discovered make appreciation deeper than first impressions were delightful. It is so in the character of Christ. We are struck with the combinations of virtues; but it is after mature and pondering observation that the nice beauties and rare excellencies of that sublime life present themselves to our detection. And, to sustain the comparison, I may add, that as in the landscape many of the finest points of the picture lie in shadow and are obscured until the light (which always plays in fitting masses upon the banks of mountains) suddenly strikes upon these particular spots, and lifting them out of their dimness invests them with peculiar brilliancy and attraction to our eyes:

so it is in surveying the character of our Lord. Points that have lain obscure, and have escaped our minute attention, suddenly startle us with their vivid excellence, as the light and inward illumination of God's Spirit pour life and meaning into words that have heretofore given no admonition to our hearts.—Bellew.

CHRIST THE FIRST TRUE GENTLEMAN

The best of men that ever wore earth about him was a sufferer,—a meek, patient, humble, tranquil spirit,—the first true gentleman that ever breathed.—Thomas Dekker.

BEAUTY OF CHRIST'S CHARACTER UNQUESTIONED

At present there is no life more deeply studied than the life of Christ. . . . There is perhaps hardly a human being who seriously questions the moral beauty of the character of Christ. . . . Inasmuch as the relation of Christ to the universe is there (in the Bible) asserted to have been different from that of any mere man, so the works of Christ are to be regarded as different from those which any mere man can accomplish.—Stewart and Tait. *The Unseen Universe*, pp. 2, 13, 54.

A CHILD MAY REFLECT CHRIST'S CHARACTER

A small mirror may flood a room with dazzling light if only it confronts the sun; and a child may dwell so near to Christ that he or she may be the charm and lustre of the home.—Bolton.

NO DISPROPORTIONS IN CHRIST

Nothing human is seen disproportionately in Christ, and nothing which belongs to human perfection fails to find a place in Him. This univer-

sality of Christ's character is no speculative fancy of the scholar.—Brooke Foss Wescott.

CHRIST'S CHARACTER STANDS ALL TESTS

His character has passed the test of the malicious assaults of two thousand years, and stands to-day before the world as faultless in every part. It comprises all paradoxes; more tender and gentle than that of a woman, and yet as rugged as a mountain. Stern as an avenger, and inflexible as fate; he was gentle but not weak, and always strong and grand; he made no clamor, but moved among people like a gentle current; yet wherever he went he stirred and agitated human society to its depths; he dealt in symbols of eternal judgment, but they came from his lips so tenderly as to move his hearers to tears; he was gently terrible; he was a revelation of grand and rugged manhood; and something nobler and deeper, something higher and grander, than the world. His name stands as the synonym of God on earth.—Bishop Randolph S. Foster.

INCREASING INFLUENCE OF CHRIST'S CHARACTER

Christ we may be sure will never be less to thought, He must always be more. He will be more, always more human, and in the light of His human achievement His little brothers will do deeds hitherto counted too glorious even for dreams. And He will be always more divine; so that men seeing, as never before, the Godliness of God in His loving, simple peasant life, will rise to sing their trust and happiness, and then will, like lovers and saints, as in a frenzy of gratitude, go forth, for His sake, to give life, death, and joy—if only they may tell another of their Saviour and their God.—Charles Lewis Slatery.

GOD'S CHARACTER REFLECTED IN CHRIST

There is in Rome an elegant fresco by Guido, "The Aurora." It covers a lofty ceiling. Looking up at it from the pavement your neck grows stiff, your head dizzy, and the figures indistinct. You soon turn away. The owner of the palace has placed a broad mirror near the floor. You may now sit down before it as at a table, and at your leisure look into the mirror, and enjoy the fresco that is above you. There is no more weariness, nor indistinctness, nor dizziness. So God has brought otherwise inaccessible celestial truth to our world through Jesus Christ. In him, as in a glass, we may behold the glory and truth and grace of God. He is himself "the Truth." Like the Rospiglioso mirror beneath the "Aurora," Christ reflects the excellencies of heavenly character. In all essential elements he was on earth what they are in heaven.—S. S. Journal.

MARVELS OF CHRIST'S CHARACTER

We open the New Testament and we discover in its earliest pages a wonderful child. It is a childhood that savors not of this world; it has a celestial flavor about it. . . . Jesus chose to be born among the poor, and never sought to rise above the poor. When in after years some of the dignitaries of the church offered him attentions of church or state, he put on no airs and made no sycophantic homage to them in return. He knew that he was higher than the highest, yet he loved to stoop as low as the lowest. . . . The three years of his matchless ministry are all condensed into one simple line, "He went about doing good." Untaught in any academy or university like those of Athens, he floods the world with a knowledge as much more profound than the philoso-

phy of Socrates or Plato as the Atlantic is deeper than a wayside pool.—Cuyler, Discourse on Jesus Only.

CHRIST'S LIFE A PLEA FOR FREEDOM

Christ was the come-outer of the day; he was the Protestant; he was the Liberal; he was the victim of spiritual independence. . . . His teaching was one thrilling protest against ecclesiasticism. His life was one pathetic plea for religious freedom.—Mrs. E. S. Phelps, *The Struggle for Immortality*.

NO VANITY ABOUT CHRIST

Do you ever find, among all the persons whom Christ miraculously cured, a single one whom He retained to be afterwards near Him as His disciple, His attendant, His votary? . . . Where now is your worldly friend who will behave himself towards you in this fashion? So far from it, no sooner has he done you any service, however trifling, than he immediately lays a claim upon you for your daily attendance upon him. He requires you to be henceforth always at his elbow, and to be giving him continually every possible proof of your gratitude, of your devoted and even slavish attachment to his person.—Segneri.

CHRIST'S WHITENESS REVEALS MAN'S BLACKNESS

There are negroes in central Africa who never dreamed that they were black until they saw the face of a white man; and there are people who never knew that they were sinful until they saw the face of Jesus Christ in all its whiteness and purity.—A. J. Gordon, *The Northfield Year Book*, p. 258.

CHRIST HUMAN AND DIVINE

Jesus Christ, the condescension of divinity, and the exaltation of humanity.—Phillips Brooks.

OUR PRIDE HUMBLLED BEFORE CHRIST

Jesus Christ is a God to whom we can approach without pride, and before whom we may abase ourselves without despair.—Pascal.

CHRIST AGAINST WAR AND PILLAGE

We kind o' thought Christ went agin war an' pillage.—Lowell.—The Bigelow Papers.

CHRIST'S LIFE A SACRED ONE

Mohammed's truth lay in a sacred book, Christ's in a sacred life.—Lord Houghton,—Mohammedanism.

CHRIST'S CHARACTER BEYOND DESCRIPTION

Any view of Christ which the greatest preacher in the highest flights of genius ever set before his audience, must be feeble compared with the reality. Paint and canvas cannot give the hues of a rainbow, or the beams of the sun—unless by representations so poor as in many instances to excite contempt, and in all astonishment, that any artist could attempt what so far exceeds the powers of cold, dull paint. No more can words describe the Saviour's glory. Nay, what is the most glowing and ecstatic view that the highest faith of a soul, hovering on the borders of another world, ever obtained of Christ, compared to the reality? It is like the sun changed by a frosty fog-bank into a dull, red, copper ball—shorn of the splendour that no mortal's eyes can look on.—Guthrie.

CHRIST'S LOVE FOR CHILDREN

It is notable what a place is given to childhood in the Gospels. . . . The children are especially singled out for the Master's loving kindness. His

own childhood we find in Luke, probably as the beloved physician heard it from Mary's lips. He took the little ones in his arms (Mark says) and laid his hands upon them and blessed them. He set a little child in the midst of the contentious disciples, and told them that the childlike, loving, unanxious spirit was (is) that of the divine kingdom. He watched the children at their play in the streets of Capernaum, and drew parables from their actions. The children welcomed him with hosannas, while scribe and Pharisee, and even the disciples, trooped along as dumb as the ass that he strode. When, after his death, resurrection and ascension, his Church lifted her voice in appeal to the Father of all, they spoke of the Son as "thy holy child Jesus." The words are appropriate, for our Lord was one who never left his childhood behind him, and out of whose heart the child never died.—Robert Ellis Thompson, *Divine Order in Human Society*, pp. 69, 70.

CHRIST THE REVEALER OF GOD

Not more clearly does the worship of a saintly soul, breathing through its windows opened to the midnight, betray the secrets of its affections than the mind of Jesus reveals the perfect thought and inmost love of the All-Ruling God. Were he the only born—the solitary self revelation—of the creative Spirit, he could not more purely open the mind of heaven; being the very Logos—the apprehensive Nature of God—which, long unuttered to the world and abiding in the beginning with Him, has now come forth and dwelt among us, full of grace and truth.—James Martineau.

OPINIONS OF BIBLE CHARACTERS

JESUS' CLAIM CONCERNING HIMSELF

I am the bread of life.—John 6:35.

I am the light of the world.—John 8:12.

I am the good shepherd.—John 10:11.

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.—John 11:25-26.

I am the way, the truth and the life: no man cometh unto the father, but by me.

He that hath seen me hath seen the father; and how sayest thou then shew us the father?—John 14:6, 9.

JOHN THE BAPTIST'S BELIEF

Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, after me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God.—John 1:29.

SIMEON THE PROPHET

Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.—Luke 2:29-34.

ANDREW THE APOSTLE

We have found the Messias, which is, being interpreted, the Christ.—John 1:41.

WISE MEN FROM THE EAST

Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.—Mat. 2:2.

JOHN THE APOSTLE

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men. And the light shineth in darkness and the darkness comprehended it not.—John 1:1-5.

NATHANIEL THE DISCIPLE

Rabbi, thou art the son of God; thou art the King of Israel.—John 1:49.

PETER THE APOSTLE

Thou art the Christ, the Son of the Living God.

WOMAN OF SAMARIA

Sir, I perceive that thou art a prophet.

Come, see a man, which told me all things that ever I did: is not this the Christ?

SAMARITANS AFTER HEARING CHRIST

We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

DISCIPLES ON THE SEA OF GALILEE

What manner of man is this, that even the wind and the sea obey him?—Mark 4:41.

NICODEMUS, A RULER OF THE JEWS

Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.—John 3:2.

HEROD'S OPINION OF CHRIST

John have I beheaded; but who is this, of whom I hear such things?—Luke 9:9.

This is John the Baptist; he is risen from the dead; and therefore mighty works do shew themselves in him.—Mat. 14:2.

OPINIONS OF THE MULTITUDES

When Jesus came into the coast of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of Man am? And they said, Some say that thou art John the Baptist: some, Elias: and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am? And Simon Peter answered and said: Thou art the Christ, the Son of the Living God.—Mat. 16:13-16. (See also Mark 8:27, Lk. 9:18, Jn. 6:68-69.)

SOME PERPLEXED CONCERNING CHRIST

Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?—John 6:42.

PHARISEES BITTERLY HOSTILE TO JESUS

He casteth out devils through the prince of the devils.—Mat. 9:34.

This man receiveth sinners, and eateth with them.—Luke 15:2.

MULTITUDES HAILED HIM AS KING

Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest.—Mat. 21:9.

OFFICERS OF THE TEMPLE POLICE

Never man spake like this man.—John 7:46.

CAIAPHAS, THE HIGH PRIEST

He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.—Mat. 26:65.

JUDAS, WHO BETRAYED CHRIST

I have sinned in that I have betrayed the innocent blood.—Mat. 27:4.

PILATE, THE ROMAN GOVERNOR

Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him.—Luke 23:14.

PILATE'S WIFE WARNED IN A DREAM

Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him.—Mat. 27:19.

THE THIEF ON THE CROSS

This man hath done nothing amiss.—Luke 23:41.

ROMAN CENTURION AT THE CRUCIFIXION

Certainly this was a righteous man.—Luke 23:47.
Truly this man was the Son of God.—Mark 15:39.

CLEOPAS AND JOHN THE DISCIPLES

Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.—Luke 24:19.

ANGELS AT THE TOMB OF CHRIST

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.—Mat. 28:5-6.

THOMAS THE DOUBTING APOSTLE

And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.—John 20:28-29.

PAUL'S BELIEF IN CHRIST

Who, being in the form of God, thought it not robbery to be equal with God: but made himself of

no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. 2:6-11.

Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.—Col. 1:15.

For in him dwelleth all the fulness of the Godhead bodily.—Col. 2:9.

EARLY CHRISTIANS' OPINIONS OF CHRIST

CLEMENT DESCRIBES THE SPREAD OF CHRISTIANITY

We open the New Testament and we discover in its earliest pages a wonderful child. It is a childhood that savors not of this world; it has a celestial flavor about it. . . . Jesus chose to be born among the poor, and never sought to rise above the poor.

POLYCARP CONFESSES HIS FAITH IN CHRIST

Eighty and six years have I served Him, and He has done me nothing but good, and how could I curse Him, my Lord and Saviour? If you would know what I am, I tell you frankly, I am a Christian.—Polycarp, 69-155 A.D.

IRENÆUS KNEW THOSE WHO SAW THE LORD

(Letter) To Florinus. I saw thee when I was a boy in Lower Asia with Polycarp. . . . I recall the place where Polycarp sat and discoursed . . . his intercourse with John, as he told it, and with those who had seen the Lord; and what he had learned from them about the Lord, his miracles and doctrines. These things Polycarp told . . . as he had them from eye-witnesses, and I heard them and noted them down in my heart.

CHRYSOStOM BELIEVED IN CHRIST'S DEITY AND HUMANITY

When thou hearest of Christ, do not think him God only, or man only, but both together. For I

know Christ was hungry, and I know that with five loaves he fed five thousand men, besides women and children. I know Christ was thirsty, and I know Christ turned water into wine. I know Christ was carried in a ship, and I know Christ walked on the waters. I know Christ died, and I know Christ raised the dead. I know Christ was set before Pilate, and I know Christ sits with the Father. I know Christ was worshiped by the angels, and I know Christ was stoned by the Jews. And truly, some of these I ascribe to the human, others to the divine nature; for by reason of this he is said to be both together.—St. Chrysostom.

LUCIAN TELLS ABOUT CHRIST'S FOLLOWERS

The Christians are still worshipping that great man who was crucified in Palestine.—St. Lucian, Christian Martyr, 250-312 A.D.

IGNATIUS READY TO DIE FOR CHRIST

Come fire, come cross, and crowds of wild beasts; come tearing, breaking, and crunching of my bones: come the mutilation of my members, and shattering of my whole body, and all the dreadful torments of the Devil, so I may but attain to Jesus Christ.

I would rather die for Christ than rule the world.
—Ignatius, Martyr of the First Century.

ORIGEN BELIEVED CHRIST DIVINE

In all Greece and in all barbarian races within our world, there are tens of thousands who have left their national laws and customary gods for the law of Moses and the word of Jesus Christ; and, considering how, in so few years, in spite of the attacks made on us, to the loss of life or property, and with no great store of teachers, the preaching of that word has found its way into every part of the world,

so that Greek and barbarian, wise and unwise, adhere to the religion of Jesus, doubtless it is a work greater than any work of man.—Origen, 185-254 A. D.

DEITY OF CHRIST AVOWED IN THE NICENE CREED

I believe in one Lord Jesus Christ, the only-begotten Son of God: Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God. Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man.—Nicene Creed, 325 A. D.

CHRIST THE EXPRESS IMAGE OF GOD

As the print of the seal on wax is the express image of the Seal itself, so Christ is the express image—the perfect representation of God.—St. Ambrose, 333-397.

LITERARY MEN'S OPINIONS OF CHRIST

SHAKESPEARE COMMENDS HIS SOUL TO CHRIST

I commend my soul into the hands of God my Creator, hoping and assuredly believing, through the merits of Jesus Christ my Savior to be made partaker of Life everlasting.—Shakespeare's Will. (See Geikie.)

GEIKIE ON SHAKESPEARE'S CHRISTOLOGY

The life of . . . Christ must ever remain the noblest and most fruitful study of all men of every age. There is no hesitation among the greatest intellects of different ages . . . to confess admiration of his character and words as exhibited in the Gospels. . . . We all know how lowly a reverence is paid to him in passage after passage by Shakespeare, the greatest intellect known, in its many-sided splendor. . . . The influence of Christ's life, his words, and his death, have from the first been like leaven cast into the mass of humanity. . . . His life and sayings, alike unique among men, deserve the reverent study of all.—Geikie's Life of Christ.

LONGFELLOW'S FAITH IN CHRIST, THE ETERNAL WORD

In the beginning was the Word:
Athwart the Chaos—night,
It gleamed with quick creative power
And there was life and light.

Thy Word, O God! is living yet,
Amid earth's restless strife,

New harmony creating still
And ever higher life.
.

O Word that broke the stillness first,
Sound on! and never cease
Till all earth's darkness be made light,
And all her discord peace.

Till selfish passion, strife and wrong,
Thy summons shall have heard,
And thy creation be complete,
O thou ETERNAL WORD.

—Henry Wadsworth Longfellow.

BYRON BELIEVED IN CHRIST'S DEITY

If ever man was God or God man, Jesus Christ
was both.—Lord Byron, English Poet. 1788-1824.

TENNYSON'S TRIBUTE TO CHRIST

And so the Word had breath, and wrought
With human hands the creed of Creeds
In loveliness of perfect deeds,
More strong than all poetic thought.

Thou seemest human and divine,
The highest, holiest, manhood thou,
Our wills are ours, we know not how,
Our wills are ours to make them thine.

—Alfred Tennyson.

WHITTIER'S CONFESSION OF CHRIST

My ground of hope for myself and for humanity
is in that divine fullness of love which was mani-
fested in the life, teaching and sacrifice of Christ.
In the infinite mercy of God so revealed and not in
any worth or merit of our nature, I humbly, yet
very hopefully trust.

O, Lord, and Master of us all
What e'er our name or sign
We own thy sway, we hear thy call,
We test our lives by thine.

—John Greenleaf Whittier.

BRYANT'S DEVOTION TO CHRIST

In my view of the life, the teachings, the labors, and the sufferings of the blessed Jesus, there can be no admiration too profound; no love of which the human heart is capable too warm; no gratitude too earnest and deep of which he is justly the object.

Take away the blessings of the advent of His life and the blessings purchased by His death, in what an abyss of guilt would man have been left! It would seem to be blotting the sun out of the heavens—to leave our system in chaos, frost and darkness.—William Cullen Bryant.

DICKENS' FAITH IN CHRIST

I now most solemnly impress upon you the truth and beauty of the Christian religion as it came from Christ himself, and the impossibility of going far wrong if you humbly but heartily respect it.—In a letter to his son.

I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and I exhort my dear children humbly to try to guide themselves by the teachings of the New Testament.—Charles Dickens, in his will.

TOLSTOI'S CONVERSION TO CHRIST

For thirty-five years of my life I was, in the proper acceptation of the word, a nihilist,—not a revolutionary socialist, but a man who believed in nothing. Five years ago my faith came to me. I believed in the doctrine of Jesus, and my whole life

underwent a sudden transformation. . . . Life and death ceased to be evil; instead of despair I tasted joy and happiness that death could not take away. Will any one, then, be offended if I tell the story of how all this came about?—See Tolstoi's *My Religion*. (Preface.)

GOETHE BELIEVED IN CHRIST'S VERACITY

I look upon all the four Gospels as thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity proceeding from Jesus Christ of so divine a kind as only the divine could ever have manifested upon earth. . . . Tear out of the New Testament faith in the veracity of Christ as to the supernatural, and there is not enough left to build faith upon in regard to any other particular.—Conversation with Eckermann.—Johann Wolfgang Von Goethe.

MACAULAY'S FAITH IN THE CONQUERING CHRIST

It was before Deity embodied in human form walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross; that the prejudices of the synagogue and the doubts of the academy, the fasces of the victor and the swords of thirty legions were humbled in dust.—Thomas B. Macaulay.

CARLYLE'S TRIBUTES TO CHRIST

Look on our divinest Symbol! on Jesus of Nazareth, and his life and biography, and what followed therefrom. Higher has the human thought not yet reached. This is Christianity and Christendom; a Symbol of quite perennial, infinite character; whose significance will ever demand to be anew inquired into, and anew made manifest.

The greatest of all heroes is one whom we do not name here. Let sacred silence meditate that sacred truth.

The highest Voice ever heard on this earth said withal "Consider the lilies," etc. . . . A glance, that, into the deepest deeps of beauty. . . . Sublimity in this world I know nothing than a peasant saint; could such now anywhere be met with? Such a one will take thee back to Nazareth itself; thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness.

Our highest Orpheus walked in Judea eighteen hundred years ago; his sphere-melody flowing in wild native tones took captive the ravished souls of men; and, being of a truth sphere-melody, still flows and sounds, though now with thousandfold accompaniments and rich symphonies, through all our hearts; and modulates and divinely leads them.

Obscure tidings of the most important event ever transacted in this world—the life and death of the Divine Man in Judea, at once the symptom and cause of immeasurable change to all people in the world,—had in the course of centuries reached into Arabia too; and could not but, of itself, have produced fermentation there.—Thomas Carlyle.

BANCROFT FINDS CHRIST EVERYWHERE IN HISTORY

I find the name of Jesus Christ written on the top of every page of modern history.—George Bancroft, *American Historian*. 1800-1891.

FROUDE CALLS CHRIST THE MOST PERFECT MAN

"The most perfect being who has ever trod the soil of this planet was called the Man of Sorrows."—James Anthony Froude.

LECKY DESCRIBES CHRIST AS THE WORLD'S IDEAL

It was reserved for Christianity to present to the world an Ideal Character, which, through all the changes of eighteen centuries, has filled the hearts of man with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, conditions; and which has not only been the highest pattern of virtue, but the highest incentive to its practice.—William E. H. Lecky.

CHRIST THE GREATEST SOVEREIGN

The babe of Bethlehem, whose words were so few, whose brief life was so soon ended, and whose sacrificial death upon the cross was so wonderful, though dead, still he lives and reigns in this world;—a monarch more influential than any other, or all other sovereigns upon the globe.—John S. C. Abbott, American Historian.

LESSING CALLS CHRIST THE SOURCE OF ALL THAT IS
BEST

The well-spring of whatever is best and purest in human life. The first trustworthy and practical teacher of the Immortality of the Soul.—Gotthold Lessing.

RUSKIN'S DESCRIPTION OF CHRIST

In order to render communion with Him possible, the Deity has stooped from His throne and has not only in the person of the Son, taken upon Him the veil of our human flesh, but, in the person of the Father, taken upon Him the veil of our human thoughts and permitted us by His own spoken authority to conceive Him simply and clearly as a living Father and friend.—John Ruskin.

NOAH WEBSTER BELIEVED IN THE INCOMPREHENSIBLE
CHRIST

I should be ashamed to acknowledge him as my Saviour if I could comprehend him—he would be no greater than myself. Such is my sense of sin, and consciousness of my inability to save myself, that I feel I need a superhuman Saviour—one so great and glorious that I cannot comprehend him.—Noah Webster.

RICHTER EXTOLS CHRIST'S INFLUENCE ON THE WORLD

The life of Christ concerns Him who, being the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hand empires off their hinges and turned the stream of centuries out of its channel, and still governs the ages.—Jean Paul Richter.

WAGNER ACKNOWLEDGED CHRIST'S DEITY

The founder of the Christian Religion was not wise; He was divine. To believe in Him is to imitate Him and to seek union with Him.

.

In consequence of His atoning death, everything which lives and breathes may know itself redeemed.—Richard Wagner.

GENERAL LEW WALLACE CONVINCED OF CHRIST'S
DEITY

After six years given to the impartial investigation of Christianity, as to its truth or falsity, I have come to the deliberate conclusion that Jesus Christ was the Messiah of the Jews, the Saviour of the world, and my personal Saviour.—Lew Wallace.

HORACE MANN EULOGIZES CHRIST

City libraries tell us of the reign of Jesus Christ but City Streets tells us of the reign of Satan.—Horace Mann.

EMERSON ON THE PRE-EMINENCE OF CHRIST

The unique impression of Jesus upon mankind—whose name is not so much written as ploughed into the history of the world—is proof of the subtle virtue of this infusion. Jesus belonged to the race of prophets. He saw with open eyes the mystery of the soul. One man was true to what is in you and me. He, as I think, is the only soul in history who has appreciated the worth of man.—Ralph Waldo Emerson.

MRS. OLIPHANT DESCRIBES CHRIST'S LIFE AS THE MOST
WONDERFUL

When we descend the ages, and come to a still more glorious and wonderful history, it is Jerusalem still which is the scene both of tragedy and triumph of the greatest and most wonderful life which was ever lived among men.—Mrs. Oliphant.

MATTHEW ARNOLD CALLS CHRIST'S IDEAL THE ONLY
ONE

Christ came to reveal what righteousness really is. . . . Nothing will do except righteousness; and no other conception of righteousness will do except Christ's conception of it.—Literature and Dogma.

COLERIDGE BELIEVED BEING A CHRISTIAN THE GREAT-
EST PRIVILEGE

The greatest of all blessings, and the most ennobling of all privileges, is to be indeed a Christian.—Samuel T. Coleridge.

HILLIS ON DICKENS', COLERIDGE'S AND KEAN'S VIEWS
OF CHRIST

Charles Dickens was the great master of the pathetic style, yet when the novelist was asked what was (is) the most touching story in literature, he answered, "The Story of the Prodigal Son." Coleridge took all knowledge to his province, and his conversation sparkled with jewels of thought. Yet when asked for the richest passage in literature, he answered, "The Beatitudes." Edmund Kean was a great actor and artist, but there was (is) one passage so full of tears that he thought that no man could properly present it—the one beginning, "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

BURNS ON THE SUFFERINGS OF CHRIST

Perhaps the Christian volume is the theme

How guiltless blood for guilty man was shed,

How He who bore in heaven the second name

Had not on earth whereon to lay His head.

—Robert Burns.

JULIA WARD HOWE'S EULOGIES OF CHRIST

In the beauty of the lilies Christ was born across
the sea,

With a glory in his bosom that transfigures you and
me;

As he died to make men holy, let us die to make
men free,

While God is marching on.

I want to take the word "Christianity" back to Christ himself, back to that mighty heart whose pulse seems to throb through the world to-day, that

endless fountain of charity out of which has come all true progress and all civilization that deserves the name. . . . I go back to that great spirit which contemplated a sacrifice for the whole of humanity. That is not one of exclusion, but of an infinite and endless inclusion; and I thank God for it. (This statement at the Religious Parliament was called out by Professor Wilkinson's speech on The Attitude of Christianity toward Other Religions.)—Julia Ward Howe.

ROBERT BROWNING'S MYSTICAL CHRIST

O thou pale form! . . .
 Oft have I stood by thee—
 Have I been keeping lonely watch with thee
 In the damp night by weeping Olivet,
 Or leaning on thy bosom, . . .
 Or dying with thee on the lonely cross,
 Or witnessing thy bursting from the tomb.

No one ever plucked
 A rag, even, from the body of the Lord,
 To wear and mock with, but despite himself,
 He looked the greater and was the better.

—Pauline, and The Ring and the Book.

MRS. BROWNING ON THE CRUCIFIXION

'Twas the hour when One in Sion
 Hung for love's sake on the cross—
 When His brow was chill with dying,
 And His soul was faint with loss;
 When His priestly blood dropped downward,
 And His kingly eyes looked throneward—

Then Pan was dead.

—Elizabeth Barrett Browning.

ELLA WHEELER WILCOX ON CHRIST'S NATIVE TONGUE

The wise men ask, "What language did Christ speak?"

They cavil, argue, search, and little prove.

Oh sages, leave your Syriac and your Greek!

Each heart contains the knowledge that you seek:

Christ spoke the universal language—Love.

LANIER ON THE "CRYSTAL CHRIST"

But Thee, but Thee, O sovereign Seer of time,

But Thee, O poets' Poet, Wisdom's Tongue,

But Thee, O man's best Man, O love's best love,

O perfect life in perfect labor writ,

O all men's Comrade, Servant, King, or Priest,—

What if or yet, what mole, what flaw, what lapse,

What least defect or shadow of defect,

What rumor, tattled by an enemy,

Of inference loose, what lack of grace

Even in torture's grasp, or sleep's or death's,—

Oh, what amiss may I forgive in Thee,

Jesus, good Paragon, thou Crystal Christ?

—Sidney Lanier.

GEORGE MACDONALD COMPARES CHRIST TO PURE SUN-
SHINE

"He, who from the Father forth was sent,

Came the true Light, light to our hearts to bring;

The Word of God,—the telling of His thought;

The Light of God,—the making visible;

The far-transcending glory brought

In human form with man to dwell;

The dazzling gone—the power not less

To show, irradiate, and bless;

The gathering of the primal rays divine,

In forming Chaos to a pure sunshine!"

—George Macdonald.

EDWIN MARKHAM'S FAITH IN CHRIST

I believe that Jesus of Nazareth is the Father, the Savior of the human race. In His principles of justice, in His principles of brotherhood, we find the solution of these questions (the question as to "The Man with the Hoe," etc.).

The career of Jesus was a romantic poem, an epic of passion and an heroic hope—one of the terrific tragedies in the wars of God. It everywhere touches the ideal, the one eternal Kingdom of poesy. It begins with a soft idyl of wonder and joy, passes through whirlwind and earthquake, rising at last to the white calm of eternity.

Up these perilous paths of ascension, passing forever on, this Lover and Hero won the right to be our God! And may we not believe too, that all these centuries he has been faithful to love, preparing the many mansions, setting in order the nations of the dead and fighting for mankind as the Invisible warrior in the world-battle?—Edwin Markham.

RILEY CALLS CHRIST "BROTHER"

O Brother mine of birth Divine,
Upon this natal day of Thine,
Bear with our stress of happiness
Nor count our reverence less,
Because with glee and jubilee,
Our hearts go singing up to thee.

—James Whitcomb Riley.

ANGELL CLAIMS COLLEGES ARE NOT CHRISTLESS

In twenty of the State institutions—from all which I have facts on this point—it appears that 71 per cent. of the teachers are members of churches,

and not a few of the others are earnestly and even actively religious men who have not formally joined any communion. . . . It must be conceded that the pupils in the State institutions are not exposed to much peril from their teachers. . . . If you go to the cities where those institutions are planted, you will find a good proportion of these teachers superintending Sunday-schools, conducting Bible-classes, sometimes supplying pulpits, engaged in every kind of Christian work.—President Angell, article in *The Andover Review*, quoted by Professor Kelsey in *The Atlantic Monthly*.

COLFELT BELIEVES COLLEGES ARE BECOMING MORE
REVERENTIAL

There is a wonderful turning of the student-body in all our colleges and universities to a reverential and admiring attitude toward Jesus as the noblest type of manliness vouchsafed to men. . . . It would seem as if the whole thinking world was on the eve of recalling the exiled Jesus. Not the humanistic Christ of Strauss and Renan; not the abstract Christ of Tolstoi; but the Christ of Galilee—the living, Divine Christ—the Christ of the wayside, the well-side, the seaside, the Christ of Gethsemane, of Calvary, of the Resurrection and the Ascension.—Address of L. M. Colfelt at State College, Pa.

CHATEAUBRIAND AND CHRIST'S DEITY

Ah; if the purest morality, and the most tender heart—if a life spent in removing the errors, and relieving the sufferings of mankind, are attributes of the divinity, who can deny that Jesus Christ is God?—François Chateaubriand.

STATESMEN'S OPINIONS OF CHRIST

WASHINGTON PRAISES CHRIST AS OUR EXAMPLE

I now make it my earnest prayer that God would have you and the State over which you preside in his holy protection; and that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion; without a humble recognition of whose example, in these things, we can never hope to be a happy nation.—George Washington. (In a letter to the Governor of one of the States.)

LINCOLN'S FAITH IN CHRIST

Intelligence, patriotism, Christianity and a firm reliance on Him, who has never forsaken this favored land, are still competent to adjust in the best way all our present difficulty.—Inaugural Address.

If what you have told me is really a correct view of this great subject, I think I can say with sincerity, that I hope I am a Christian; and will further add, that it has been my intention for some time, at a suitable opportunity, to make a public religious profession. (Conversation with a lady connected with the Christian Commission.)—Abraham Lincoln.

CHRIST ALL IN ALL TO GLADSTONE

On Sunday, May 22, 1898, Rev. Dr. Tupper, of Philadelphia, referring to the life and death of

Gladstone, said that the latter wrote a letter to him in 1893, in response to a query as to his religious belief, in which he said: "All that I think, all that I hope, all that I write, all that I live for, is based upon the divinity of Jesus Christ, the central joy of my poor, wayward life."—Wm. Ewart Gladstone.

DISRAELI EXTOLS CHRIST'S SUPREMACY

The pupil of Moses may ask himself whether all the princes of the House of David have done so much for Jews as that Prince who was crucified. . . .

Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental Caste which had lost its country. Has not He made their history the most famous history in the world?

The wildest dreams of their Rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wilt, and the time will come when the countless myriads of America and Australia will find music in the Songs of Zion, and solace in the parables of Galilee.—Beaconsfield's *Life of Lord Bentinck*. (Benjamin Disraeli.)

GARIBALDI'S VENERATION FOR CHRIST

I love and venerate the religion of Christ, because Christ came into the world to deliver humanity from slavery, for which God had not created it.—Giuseppe Garibaldi.

FRANKLIN'S ADMIRATION FOR CHRIST

As to Jesus of Nazareth, my opinion of whom you particularly desire, I think that the system of morals that he taught, and his religion, as he left them to us, are the best that this world ever saw, or is likely to see.—Benjamin Franklin.

JEFFERSON A DISCIPLE OF CHRIST

A more beautiful and precious morsel of ethics I have never seen: it is a document in proof that I am a real Christian; that is to say, a disciple of the doctrines of Jesus.—Thomas Jefferson, in Jefferson's Bible.

(Thomas Jefferson's letter to Dr. Priestley, dated Washington, April 9, 1803.) To do him (Jesus) justice, it would be necessary to note the disadvantage that his doctrines have to encounter, not having been committed to writing by himself, but by the most unlettered of men, by memory, long after they had heard them from him, when much was forgotten, much misunderstood, and presented in very paradoxical shapes. Yet such are the fragments remaining as to show a master workman, and that his system of morality was (is) the most benevolent and sublime, probably, that has ever been taught, and more perfect than those of any of the ancient philosophers. (Farther along in his letter he refers to Jesus as) the most innocent, . . . benevolent, . . . eloquent and sublime character that has ever been exhibited to man.

WEBSTER'S FAITH IN CHRIST

(Letter to Rev. T. Worcester.) I believe Jesus Christ to be the Son of God. The miracles which he wrought establish, in my mind, his personal authority, and render it proper for me to believe whatever he asserts.

I believe, therefore, all his declarations, as well when he declares himself to be the Son of God, as when he declares any other proposition.

And I believe that there is no other way of salvation than through the merits of his atonement.

In a company of literary gentlemen, in Boston, Daniel Webster was asked if he could comprehend how Jesus Christ could be both God and man. "No sir"; he replied, and added, "I should be ashamed to acknowledge him as my Saviour if I could comprehend him. If I could comprehend him he could be no greater than myself. Such is my sense of sin, and consciousness of my inability to save myself, that I feel I need a superhuman Saviour, one so great and glorious that I cannot comprehend him."—Foster.

DICTATES HIS OWN EPITAPH

This is the inscription to be placed on my monument. I want to have somewhere a declaration of my belief in Christianity. I do not wish to go into any doctrinal distinctions as to the person of Jesus, but I wish to express my belief in his divine mission:

Lord, I believe; help thou mine unbelief.

Philosophical

Argument, especially that
 drawn from the Vastness of
 the Universe in Comparison
 with the Apparent Insignificance
 of this Globe, has sometimes shaken
 my Reason for the Faith which is in
 me; but my Heart has always assured
 and reassured me that the Gospel of Jesus
 Christ must be a Divine Reality. The Ser-
 mon on the Mount cannot be merely a Human
 Production.

This Belief enters into the very Depth of my
 Consciousness. The whole History of
 Man proves it.

—Daniel Webster.

PATRICK HENRY AVOWS HIMSELF A FOLLOWER OF
CHRIST

I have heard it said that Deists claimed me. The thought pained me more than the appellation of Tory; for I consider religion of infinitely higher importance than politics, and I find much cause to reproach myself, that I have lived so long, and given no decided proof of my being a Christian.—Patrick Henry.

HENRY CLAY AVOWS HIS RESPECT FOR CHRISTIANITY

I always have had, and always shall have a profound regard for Christianity, the religion of my fathers, for its rise, its usages and its observances.—Henry Clay.

SUMNER'S FAITH IN CHRIST

I believe that Christ lived when and as the Gospel says; that he was more than man—namely, above all men who had as yet lived—and yet less than God; full of the strongest sense and knowledge, and of virtue superior to any which we call Roman or Grecian or Stoic, and which we best denote when, borrowing his name, we call it *Christian*. I pray you not to believe that I am insensible to the goodness and greatness of his character. My idea of human nature is exalted when I think that such a being lived and went as man among men.—Charles Sumner.

MAZZINI ON CHRIST'S SUPREMACY

Jesus stood and stands alone, Supreme, over all other great religious reformers in everything that concerns the heart and affections.—Giuseppe Mazzini.

SIR THOMAS MORE'S LOVE FOR CHRIST

The Duke of Norfolk, seeing Sir Thomas More, when he was Lord Chancellor, sitting in the choir in his parish church, singing the service, said, "Fie, fie, my lord! the Lord Chancellor of England a parish priest, and a paltry singing man! You dishonor the king!" "No, my lord," replied Sir Thomas, "it is no shame for the king if his servant serve his Sovereign and Saviour, who is the King of Kings."—Whitecross.

TALLEYRAND'S FAITH IN CHRIST

Talleyrand, it is said, once received a delegation of theo-philanthropists, who consulted him as to the best way of introducing their proposed new religion. After hearing them he said, "Gentlemen, I refer you to a historical fact which may give you some light as to the best way to establish a new religion in the world. When Christ undertook to establish a new religion, he was crucified, he lay in the grave three days, he arose again and ascended into heaven. If you would succeed, I advise you to do the same."—Samuel Harris, *The Self-Revelation of God*, pp. 133, 134.

JOHN ADAMS BELIEVED CHRIST DIVINE

The Christian religion, as I understand it, is the brightness of the glory, and the express Portrait of the Character of the eternal, self-existent, independent, benevolent, all-powerful, and all-merciful Creator, Preserver, and Father of the universe, the first good, the first perfect, and the first fair. It will last as long as the world. Neither savage nor civilized man, without a revelation, could have discovered it.—John Adams.

JOHN QUINCY ADAMS A CHRISTIAN

The combination of these qualities, justice and fidelity, so essential to the heroic character; with those of meekness, lowliness of heart, and brotherly love, is what constitutes that moral perfection of which Christ gave an example in his own life, and to which he commended his disciples to aspire. . . .

Jesus Christ came into the world to preach repentance and remission of sins, to proclaim glory to God in the highest, and on earth, peace, good will to man; and finally, to bring life and immortality to light in the gospel; and all this is clear, if we consider the Bible as a divine revelation.—John Quincy Adams.

GARFIELD EXTOLS CHRIST AS OUR GREAT EXAMPLE

I suppose that seasons of religious doubt come to every man. But I have noticed this in my own internal experience, that the older I grow the less do I care about the dogmas and theories, and the more do I care for the beauty and force that are a part of Jesus Christ. There is no possible means by which any man or any number of men could have created in fiction a character like this. It is the very highest type of manhood, and the high ideal which any man feels he has the right to imitate, even when he knows he cannot reach it.—James A. Garfield.

MCKINLEY'S BELIEF IN CHRIST'S DEITY

Executive Mansion.

Washington, May 25, 1899.

My belief embraces the Divinity of Christ and a recognition of Christianity as the mightiest factor in the world's civilization.—William McKinley.—In *The Christian Herald*, June 14, 1899.

**GROVER CLEVELAND BELIEVED NATION'S HOPE WAS IN
CHRIST**

Our nation would not be in existence and it could not hope to live if it were not Christian in every fibre. That is what has made it and what will save it in all its perils. Whenever we have departed from this conception of life and thought, nationality has suffered, character has declined and difficulties have increased. In its essentials we stand by our Faith, exercise patience, show charity, tolerate all beliefs, but always with the conviction that our own will soon conquer in the end so as to extend its influence more and more over men in every part of the world.—Grover Cleveland.

HENRY GEORGE'S LOVE FOR CHRIST

I love Jesus Christ because he loved men.—Henry George, American Political Economist.

Political economy and social science cannot teach any lessons that are not embraced in the simple truths that were taught to poor fishermen and Jewish peasants by One who 1800 years ago was crucified—the simple truths which, beneath the warpings of selfishness and the distortions of superstition, seem to underlie every religion that has ever striven to formulate the spiritual yearnings of man.—Henry George.

GOVERNOR MORTON'S BELIEF IN CHRISTIANITY

I am no infidel. I was educated by pious Grandparents to a professed belief in Christianity, and taught to reverence holy things. I have never fallen into disbelief. The Christian gentleman is the noblest and loveliest character on earth, for which I

entertain moreover the highest respect and love.—
Oliver P. Morton.

BALFOUR ON THE BEAUTIES OF CHRIST'S CHARACTER

Christ is a rare jewel, but men know not his value; a sun which ever shines but men perceive not his brightness nor walk in his light. He is a garden full of sweets, a hive full of honey, a sun without a spot, a star ever bright, a fountain ever full, a brook which ever flows, a rose which ever blooms, a foundation which never yields, a guide who never errs, a friend who never forsakes.

No mind can fully grasp his glory: his beauty, his worth, his importance. No tongue can fully declare. He is the source of all good, the fountain of all excellency, the mirror of perfection, the light of heaven, the wonder of earth, time's master-piece and eternity's glory; the sun of bliss, the way of life, and life's fair way.—Arthur James Balfour.

BRYAN'S FAITH IN THE "PRINCE OF PEACE"

Reared in the home of a carpenter, never having access to the wisdom of the past, never coming in contact with the sages of other lands, and yet, when only thirty years of age He gave to the world a code of morality the like of which the world has never seen. He preached for a few months and gathered around him a few disciples. Then he was crucified; his disciples scattered and most of them put to death. And yet from this beginning His religion has spread until hundreds of millions have taken His name with reverence upon their lips, and millions have been ready to die rather than surrender the faith He put in their hearts. How do you explain this fact in history? It is easier to believe Him divine than to explain in any other way what he

said and did and was. Christ has earned the title of "Prince of Peace."—William Jennings Bryan.

SENATOR TILLMAN LAUDS CHRISTIANITY

He would be a fool who denies the beneficent influence of the Christian religion upon men as taught by Christ. It is the best code of morals to live by that has ever been formulated.—Senator B. R. Tillman, in *The Christian Herald*, June 14, 1899.

CHURCHILL'S BELIEF IN CHRIST'S SUPREMACY

It will be strange indeed if we do not arrive at the conclusion that the world has still in Jesus Christ something to grow into instead of out of, and that when we shall have reached the new boundaries he has set, it will be time enough to think of a new prophet and a new religion.—Winston Churchill, English Author and Statesman.

PHILOSOPHERS' OPINIONS CONCERNING CHRIST

JOHN STUART MILL'S TRIBUTE TO CHRIST

About the life and sayings of Jesus Christ there is a stamp of personal originality, combined with profundity of insight, which must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast.

Who among His disciples, or among their proselytes, was capable of inventing the sayings of Jesus, or imagining the life and character ascribed to Him? Certainly not the fishermen of Galilee; as certainly not Saint Paul, whose character and idiosyncrasies were of a totally different sort; and still less the early Christian writers. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to His mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve his life.—John Stuart Mill, in *Essays on Religion*.

FICHTE'S TESTIMONY FOR CHRIST

Till the end of time all the sensible will bow low before this Jesus of Nazareth, and will humbly ac-

knowledge the exceeding glory of this great phenomenon. His followers are nations and generations.

Jesus did more than all other philosophers in bringing heavenly morality into the hearts and homes of common men. . . . To the end of time, all wise and intelligent men must bow reverently before this Jesus; . . . and the more wise, intelligent and noble they are, the more humbly will they recognize the exceeding nobleness of this great and glorious manifestation of the Divine Life.—The Way toward the Blessed Life.—Immanuel H. Fichte.

HEGEL ON CHRIST'S SUPREMACY

He was the Being in whose consciousness the unity of the Divine and the human was exhibited for the first time with an energy that, in the whole course of his life and character, diminished to the very lowest possible degree all limitations of this unity. In this respect he stands alone and unequaled in the world's history.—George Wilhelm Hegel.

KANT ON THE DEITY OF CHRIST

One of those names, before which the heavens bow, is sacred; while the other is only that of a poor scholar endeavoring to explain to the best of his abilities the teachings of his Master.—Immanuel Kant, in a conversation, when some one compared his name to Christ's.

CHRIST THE IDEAL OF SPINOZA

This is the highest thing which Christ said of himself, namely: that He is the temple of God, since God chiefly manifested himself in Christ; which St. John, that he might express it more efficaciously, clothed in the expression that "The Word was made flesh."

To know the ideal Christ, namely, the eternal wisdom of God, which is manifest in all things, . . . especially in Jesus Christ,—this alone is necessary.—Baruch Spinoza.—See Townsend's God-Man.

HEINE'S FAITH IN CHRIST

When I got bigger, my child, I comprehended a great deal more than this (see Part I.); and I believe on . . . the beloved Son, who loved us, and revealed love to us! and for his reward, as always happens, was crucified by the people.—Heinrich Heine.

CHRIST EVERYTHING TO SAMUEL BAILEY

The name of Christ—the one great word—well worth all the languages in earth or heaven.—Samuel Bailey.

EMERSON PRAISED CHRIST AS THE IDEAL

"Jesus is the most perfect of all men that have yet appeared."—Ralph Waldo Emerson.

VON HERDER PRONOUNCED CHRIST THE IDEAL MAN

Jesus Christ is in the noblest and most perfect sense the realized ideal of humanity.—Johann Gottfried von Herder.

CHRIST THE CENTER OF EVERYTHING

Jesus Christ is the center of all, and the goal to which all tends.—Blaise Pascal.

BUSINESS MEN'S OPINIONS OF CHRIST

J. PIERPONT MORGAN COMMITS HIS SOUL TO CHRIST

I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in his most precious blood, he will present it faultless before the throne of my heavenly father, and I intreat my children to maintain and defend at all hazard and at any cost of personal sacrifice the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone.—John Pierpont Morgan, American Capitalist. (First paragraph of his will.)

JOHN WANAMAKER ON THE TRIAL OF CHRIST

Four times Jesus Christ was tried: the first time before the high priests, Annas and Caiaphas, and twice before Pilate. For a time his fate seemed to be hanging in the balance, but they kept on and meant to keep on until they were able to pronounce sentence against him. They forced through charges and convicted him. It was simply a question of policy and time. . . . The prisoner is very thin and tired-looking. His face is bloody from the brutal blows of the priests; but Pilate sees a kind of stateliness in the presence of this pale-faced Galilean. He feels the influence of a majestic man. He turns to Christ and asks him, "Art thou the King of the Jews?"—leaving the case judicially and taking it

up as a man facing a greater man himself. From that time afterward it was a fight between Pilate and the Jews, resulting in the defeat of Pilate and the crucifixion of Christ.—Sunday School Lesson, Jesus Condemned.

SCIENTISTS' OPINIONS OF CHRIST

HUXLEY ACKNOWLEDGES CHRIST'S HAND IN HISTORY

Whoso calls to mind what I might venture to term the bright side of Christianity—that ideal of manhood with its strength and its patience, its justice and its pity for human frailty, its helpfulness to the extremity of self-sacrifice, its ethical purity and nobility, which apostles have pictured, in which armies of martyrs have placed their unshakable faith, and whence obscure men and women like Catherine of Sienna and John Knox have derived the courage to rebuke popes and kings—is not likely to underrate the importance of the Christian Faith as a factor in human history.—Thomas Huxley replying to Frederick Harrison's article in *The Fortnightly Review*, January, 1889. See Pamphlet *Christianity and Agnosticism*, p. 27.

HEGARD SEEKS REFUGE IN CHRIST

"The experiences of life, its sufferings and grief, have shaken my soul and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came, which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned

science, but I have assigned to it another place in my life.”—Professor Hegard of the University of Copenhagen.

SIR OLIVER LODGE ON THE DEITY OF CHRIST

The Divinity of Jesus is the truth which now requires to be reperceived, to be illumined afresh by new knowledge, to be cleansed and revived by the wholesome flood of scepticism which has poured over it; it can be freed now from all trace of grovelling superstition, and can be recognized freely and enthusiastically.—Sir Oliver J. Lodge.

MAX MULLER EULOGIZES CHRISTIANITY

There is no religion in the whole world which in simplicity, in purity of purpose, in charity and true humanity, comes near to that religion which Christ taught to his disciples. How little was taught by Christ and yet that is enough and every addition is of evil. Love God, love men—that is the whole law and the prophets—not the Creeds and the Catechisms, Articles and endless theological discussions.

Christ’s teaching is plainly that as he is the son of God so we are his brothers.—F. Max Muller.

JOHN LE CONTE ON THE DIVINE MAN

As the material evolution of nature found its significance in man, so must humanity enter immediately upon a higher spiritual evolution to find its goal and completion, and its significance in the ideal man—the Divine Man.—John LeConte.

SKEPTICS' OPINIONS CONCERNING CHRIST

SKEPTICS' TRIBUTES ARE LACKING

I tell you, I want a *God* to be my Saviour.

Say, do you know that the unbelievers of this world have tried to out-do each other in applauding the character of Jesus Christ?

Pilate called Him "The man without fault."

Diderot called Him "The Unsurpassed."

Napoleon called Him "The Emperor of Love."

David Strauss called Him "The highest model of religion."

John Stuart Mill called Him "The Guide of humanity."

Lecky called Him "The highest pattern of virtue."

Pecant called Him "The Holy One before God."

Martineau called Him "The divine flower of humanity."

Renan called Him "The greatest among the sons of men."

Theodore Parker called Him "The youth with God in his heart."

Francis Cobb called Him "The regenerator of humanity."

Robert Owen called Him "The irreproachable."

But none or all of these will do. Doesn't the Bible make it plain enough and doesn't your own conviction corroborate it, that no man however great or wise or *good* can save his own soul, much less the

soul of any other man?—Rev. W. E. Biederwolf, Evangelist.

TO DENY CHRIST'S DEITY ABSURD

The feeblest intellect must see the strangeness of supposing that the holiest of men was a deceiver, his disciples either deluded or liars, and that deceivers should have preached a holy religion, of which self-denial is the chief duty!—Niebuhr.

CONTEMPORARY SKEPTICS DID NOT QUESTION CHRIST'S MIRACLES

Christ, surrounded as he was by the "immense publicity" of furious Jews, and haughty Romans and sneering Greeks, not only claimed them (miraculous powers), but his claim was undisputed by his deadliest enemies. Neither the Pharisees, nor the multitudes, nor Caiaphas, nor Herod, nor Celsus, nor Porphyry, nor Julian, dreamed of denying that he had wrought deeds apparently supernatural.—Far-
rar.

TOM PAINE'S TRIBUTE TO CHRIST

He was a virtuous and amiable man. The morality that he preached and practiced was of the most benevolent kind: and though similar systems of morality had been preached by Confucius and by some of the Greek philosophers, many ages before; by the Quakers since; and by many good men in all ages, it has not been exceeded by any.—Tom Paine, in the Age of Reason.

BOB INGERSOLL'S EULOGY OF CHRIST

For the man Christ who loved his fellow-men and believed in an Infinite Father who would shield the innocent and protect the just; for the martyr who expected to be rescued from the cruel cross, and who

at last, finding that his hope was dust, cried out in the gathering gloom, "My God, my God, why hast thou forsaken me?"—for that great and suffering man I have the highest admiration and respect. They crucified a kind and perfectly innocent man. In all ages some brave lover of right heroically faces the ignorant fury of superstition for the sake of man and truth. Socrates was poisoned, Christ was crucified. Christ was the reformer of his day, and his life was destroyed by hypocrites. Had I lived in his day, I would have been his friend; and should he ever come again while I am here, he will find no better friend than I will be. His life is worth its example—its moral force, its heroism of benevolence. For that name I have infinite respect and love. To that great and serene man I gladly pay the homage of my admiration and my tears. . . . The place where man has died for man is holy ground.—Robert G. Ingersoll.

FRENCH INFIDELS AND CHRIST

The French infidels ruled out the Christian era, did away with the Christian sabbath, and tried to bring in a new era of their own. But they soon quarreled among themselves and destroyed each other; and the influence of Christ triumphed and the Christian era was reestablished.—H. J. Brine.

VOLTAIRE'S TRIBUTE TO CHRIST

The famous Pennsylvania differs from other countries in the singularity of its new planters. William Penn, the head of that religion which is improperly called Quakerism, and from whom the country was named, drew up a set of laws for it about the year 1680. . . . The Christianity which he brought with him is no more like that of the rest of Europe than his colony is like the others. His companions pro-

fessed the simplicity and equality of Christ's first disciples, without any other tenets than those which came from His mouth, so that the sum of the whole was to love God and man. . . . They were superior to all other people in morality. . . . Penn and his primitives made it a capital maxim not to have any lawsuits among themselves, nor to war with strangers. . . . These primitives must be allowed to be the most respectable of men, and the prosperity of their colony is no less remarkable than the purity of their manners. Philadelphia, or the City of Brethren, is one of the finest towns in the universe.—Voltaire, *Essay on General History*.

ROUSSEAU'S EULOGY OF CHRIST AND THE GOSPELS

Can it be possible that the sacred personage whose history the Scriptures contain should be a mere man? Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? When Plato describes his imaginary righteous man, loaded with all the punishments of guilt, yet meriting the highest rewards of virtue, he exactly describes the character of Jesus Christ. What an infinite disproportion between the son of Sophroniscus and the Son of Mary. Socrates dies with honor, surrounded by his disciples listening to the most tender words—the easiest death that one could wish to die. Jesus dies in pain, dishonor, mockery, the object of universal cursing—the most horrible death that one could fear. At the receipt of the cup of poison, Socrates blesses him who could not give it to him without tears; Jesus, while suffering the sharpest pains, prays for His most bitter enemies. If Socrates lived and died like a philosopher, Jesus lived and died like a god.

Peruse the books of philosophers with all their pomp of diction. How meager, how contemptible are

they when compared with the Scriptures! The majesty of the Scriptures strikes me with admiration.

How petty are the books of the philosophers with all their pomp, compared with the Gospels! Can he whose life they tell be Himself no more than a man? Is there anything in His character of the enthusiast or the ambitious sectary? What sweetness, what purity in His ways, what touching grace in his teachings!

What loftiness in His maxims, what profound wisdom in His words. What an empire over His passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness and without display? If the death of Socrates be that of a sage, the life and death of Jesus are those of a God.—Jean Jacques Rousseau.

SCHAFF ON ROUSSEAU'S TESTIMONY

His remarkable testimony to Christ and the gospels is the best thing that he ever wrote, and will be remembered the longest. It was written about A.D. 1760, and appeared in his work on education, which was condemned for its dangerous speculations on religion and morals by the Parliament of France, and caused his banishment from the kingdom.—Philip Schaff, *The Person of Christ*, p. 212.

RENAN PRAISES CHRIST AS THE PERFECT MODEL

All history is incomprehensible without Him. He created the object and fixed the starting point of the future faith of humanity. He is the incomparable man to whom the universal conscience has decreed the title of Son of God, and that with justice. In the first rank of this grand family of the true sons of God we must place Jesus. The highest consciousness of God which ever existed in the breast of

humanity was that of Jesus. Repose now in Thy glory, noble founder! Thy work is finished, Thy divinity established. Fear not that the edifice of thy labors shall fall, through any fault. Henceforth thou shalt see, from thy heights of divine peace, the infinite results of thine acts. For thousands of years the world will depend on thee. Banner of our contests; standard about which our hottest battles will be waged; a thousand times more alive and loved than when on earth; Thou shalt become the corner-stone of humanity so entirely that to tear Thy name from this world would rend it to its foundations. Between Thee and God there will no longer be any distinction. Complete Conqueror of death, take possession of Thy kingdom, whither shall follow Thee, by the royal road which Thou hast traced, ages of adoring worshipers. Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; and all ages will proclaim that among the sons of men there is none born greater than Jesus. Even Paul is not Jesus. How far removed are we all from Thee, dear Master! Where is Thy mildness, Thy poetry? Thou to whom a flower didst bring pleasure and ecstasy, dost Thou recognize as Thy disciples these wranglers, these men furious over their prerogatives, and desiring that everything should be given to them? They are men; Thou art a god.

In Jesus is condensed all that is good and exalted in our nature. He is without an equal. He is to judge the world. He is at God's right hand. His is the highest consciousness of God that has existed in the human breast. He draws from his heart all that he says of the Father. God is in

him. He forgives sin. He was the glory of the people of Israel who crucified him, the perfect Model on which all souls meditate for consolation and strength. His Father gave to him all power. Nature obeys him. His was the benign religion of humanity; the absolute religion. After passing through cycles of error, humanity will return to the words of Jesus as the immortal expression of its faith and hope. He founded the right of free conscience and a pure worship for all times and climes.

Jesus is a thousand times more living, a thousand times more loved, than he was in his short passage through life. He presides still day by day over the destiny of the world. He started us in a new direction and in that direction we still move.

His beauty is eternal; His kingdom shall have no end.—Joseph Ernest Renan.

DIDEROT ON CHRIST'S SUPREMACY

(At free-thinkers' gathering in d'Holbach's house.) I defy you all—as many as are here—to prepare a tale so simple, and at the same time so sublime and so touching, as the tale of the passion and death of Jesus Christ; which produces the same effect, which makes an impression so strong and so generally felt, and whose influence will be the same after so many centuries.—Denis Diderot.

LEGUINIA PORTRAYS CHRIST'S VIRTUES

“He called himself the Son of God; who among mortals dare to say he was not? He always displayed virtue; he always spoke according to the dictates of reason; he always preached up wisdom; he sincerely loved all men, and wished to do good even to his persecutors; he developed all the principles of moral equality and of the purest patriotism; he

met danger undismayed; he described the hard-heartedness of the rich; he attacked the pride of kings; he dared to resist, even in the face of tyrants; he despised glory and fortune; he was sober; he solaced the indigent; he taught the unfortunate how to suffer; he sustained weakness; he fortified decay; he consoled misfortune; he knew how to shed tears with those that wept; he taught men to subjugate their passions, to think, to reflect, to love one another, and to live happily together; he was hated by the powerful, whom he offended by his teaching; and persecuted by the wicked, whom he unmasked; and he died under the indignation of the blind and deceived multitude for whose good he had always lived."

If such was the testimony of the French atheist Leguinia, surely the true Christian is at no loss to enlarge the admirable portraiture.—Arvine.

STRAUSS PRAISES CHRIST AS THE HIGHEST MODEL

This Christ, as far as he is inseparable from the highest type of religion, is historical, not mythical; is an individual not a symbol. To the historical person of Christ belongs all in his life that exhibits his religious perfection, his discourses, his moral action, and his passion. He remains the highest model within the reach of our thought. No perfect piety is possible without his presence in the heart. As little as humanity will ever be without religion, so little will it be without Christ; for to have religion without Christ would be as absurd as to enjoy poetry without regard to Homer or Shakespeare.—David Friedrich Strauss.

STRONG ON STRAUSS'S MYTHICAL CHRIST

(From Josiah Strong's *The New Era*, p. 113.) Strauss really rendered an invaluable service to Christianity by his attack on its central citadel. It

resulted in concentrating study on Jesus, which has produced a whole library of Lives of Christ; it has turned religious thought from other teachers to the Great Teacher; it has led to a fresh study of the Master's words, which has thrown new light on every page of the Gospel, and, as Principal Fairbairn says, has made this generation better acquainted with the historical Christ than any generation between him and us.

BARNES ON STRAUSS'S *LEBEN JESU*

Strauss assumed that Jesus was a real personage; that there was such a living Teacher, but that the things ascribed to him are, in the main, mythical; that is, that certain ideas and conceptions have been made to have the appearance of the living form and reality, by being represented as in connection with him, or as acted out in his life. The problem was, assuming that there was such a real personage, to explain how these ideas could be represented as acted out by a living man.—Evidences of Christianity in the Nineteenth Century, p. 279.

LUTHARDT ON THE PASSING OF STRAUSS AND RENAN

What a stir D. F. Strauss made in his day! All who understand the matter now have abandoned the theory that the life of Jesus consists of myths. How many in Germany, even in scientific circles, compromised themselves by their attitude toward Renan's "Life of Jesus"! Who ever speaks seriously of this French romance now?

BOLINGBROKE PRAISES MORALITY OF CHRIST'S TEACHINGS

The system of religion which Christ published, and his evangelists recorded, is a complete system to all the purposes of religion, natural and revealed.

Christianity, as it stands in the gospel, contains not only a complete, but a very plain system of religion. The gospel is in all cases one continued lesson of the strictest morality, of justice, of benevolent and universal charity. Supposing Christianity to be a human invention, it is the most amiable and successful invention that ever was imposed on mankind for their good.—Henry St. John Bolingbroke.

No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind. It makes right reason the law, in every possible definition of the term. And therefore, even supposing it to be a merely human invention, it has been the most useful invention that was ever imposed on mankind for their good. (Quoted in Morris's Testimony of the Ages.)

Bolingbroke taught the preciousness of the pure religion of love taught by Jesus.—Frothingham's Beliefs of the Unbelievers, p. 16.

CHUBB EULOGIZED CHRIST IN THE HIGHEST TERMS

In Christ we have an example of a quiet and peaceful spirit, of becoming modesty and sobriety; just, honest, upright and sincere; and above all, of a most gracious and benevolent temper and behavior; one who did no wrong, no injury to any man; in whose mouth was no guile; who went about doing good, not only by his ministry, but also in curing all manner of diseases among the people. His was a beautiful picture of human nature in its native purity and simplicity; and showed, at once, what excellent creatures men would be under the influence and power of the Gospel which he preached unto them.—Thomas Chubb.

JULIAN CONQUERED BY CHRIST

In the days of his (Julian the Apostate's) prosperity he is said to have pointed his dagger to heaven, defying the Son of God, whom he commonly called the Galilean. But when he was wounded in battle, he saw that all was over with him, and he gathered up his clotted blood, and threw it into the air, exclaiming, "Thou hast conquered, O thou Galilean!"—Dr. Plumer.

MAXIMIN'S DESPAIR OVER OPPOSING CHRIST

Maximin, emperor of the east, engaged in war with Licinius, vowed to Jupiter, that if successful, he would annihilate the very name of Christianity. But he was conquered, and was soon after smitten with a dreadful plague, beneath the influence of which his flesh wasted from his bones; he suffered the pangs of hunger in the midst of plenty; his eyes started from their sockets; and according to the account of Eusebius, he believed himself condemned by the righteous judgment of God. In his agonies, he shrieked, "It was not I; it was others who did it!" Writhing under his disease, he made the most abject confessions of his guilt, and besought *that Christ whom he had persecuted*, to have pity on him, avowing himself conquered by a superior power.—Rev. Walter Baxendale.

CHRIST'S INFLUENCE OVER A SKEPTIC

A well-known learned man of Saxony, after having all his life long attacked Jesus and his gospel with all the weapons of sophistry, was in his old days partially deprived of his reason, chiefly through the fear of death; and frequently fell into religious paroxysms of a peculiar nature. He was almost daily observed conversing with himself, while pacing

to and fro in his chamber, on one of the walls of which, between other pictures, hung one of the Saviour. Repeatedly he halted before the latter, and said in a horrifying tone of voice, "After all, thou wast only a man!" Then, after a short pause, he would continue, "What wast thou more than a man? Ought I to worship thee? No: I will not worship thee, for thou art only Rabbi Jesus, Joseph's son, of Nazareth." Uttering these words, he would return with a deeply-affected countenance, and exclaim, "What dost thou say?—that thou camest from above? How terribly thou eyest me! Oh! thou art dreadful! But thou art only a man, after all." Then he would again rush away, but soon return with faltering step, crying out, "What! art thou in reality the Son of God?" The same scenes were daily renewed, till the unhappy man, struck by paralysis, dropped down dead; and then really stood before his Judge, who, even in his picture, had so strikingly and overpoweringly judged him.—Caughey.

SKEPTICS' SURRENDER TO CHRIST BETTER THAN THEIR EULOGIES

A French officer whose ship had been taken by Nelson was brought on board Nelson's vessel, and he walked up to the great admiral and gave him his hand. "No," said Nelson, "your sword, first, please." That is the Gospel. Many people would take Christ's hand and say that he is a noble character. Give up your rebellious will first; admit your guilt; then Christ will take your hand and never let go.—John McNeill, *The Northfield Year Book*.

THE WORLD NEEDS MORE THAN THE SKEPTICS' CHRIST

Is it not true after all that the world's ache at the bottom is a heart-ache? What kind of a Christ then

shall we give to it for the healing of its wounds and the rightening of its wrongs?

Shall we give it the Christ of John Stuart Mill? Shall we give it the Christ of Theodore Parker, the Christ of Renan, the Christ of Martineau, or shall we give it the Christ of God we find in the Gospels?—Rev. W. E. Biederwolf, in "The Deity of Christ."

HISTORICAL EVIDENCES OF CHRIST

M'COSH ON THE ABANDONMENT OF THE LEGENDARY THEORY

The wisest opponents of Christianity have abandoned the legendary hypothesis as one utterly inapplicable to such connected discourses as the parables of our Lord. . . . It could not have entered into the heart of any man to conceive a life and a morality like that of Jesus; to picture one of so pure an aim, and to put into his mouth the Sermon on the Mount, or the parable of the prodigal son. . . . Whence this conception of Jesus, of his work, his character, his aims? The Jewish mind, so narrow and sectarian, was utterly incapable of such enlargement. . . . There is nothing parallel to this in the history of the world. . . . The great body of skeptics have resorted to more ingenious and plausible suppositions.—Christianity and Positivism, pp. 308, 310, 313.

NO SCHOLAR BELIEVES MYTHICAL THEORY

The legendary, or mythical, theory of Christ's existence is not held by any one worthy the name of scholar. The historical evidences of Christ's existence are so much greater than those in support of any other event in ancient history; no candid scholar could reject them without also renouncing his belief in every event recorded in ancient history.—J. Gilchrist Lawson.

MODERN SCHOLARSHIP CONFIRMS THE EXISTENCE OF CHRIST

The net result of the fierce conflict which has raged for the last seventy-five years around the New Testament documents has been to make clearer than ever the solidity of the historical basis of Christianity and the incomparable position of Christ as the supreme Person of history.—George Jackson, American Clergyman and Theologian.

CHRIST NOT AN EVOLUTION

To imagine Christ a product of the environment in Palestine in the first Christian century is extravagant folly. Moreover, his appearance was far too soon for the theory. For, with all the boast that is made of human progress, the race shows no signs of having approached the possible evolution of a Christ. An immeasurable distance still separates the man of Nazareth from all other men. How incredible, then, on the assumption of a naturalistic evolution, that there should have been this Being so far back in history! The only place for an evolved Christ—if we may be pardoned such a supposition—would not be in the first century, nor yet in the nineteenth, but in a future, as yet incalculably distant.—S. H. Kellogg. (Condensed.)

JOSEPHUS' TESTIMONY TO JESUS

Now there was about this time Jesus, a wise man, if it be lawful to call him a man,—for he was a doer of wonderful works, a teacher of such men as receive truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ, and when Pilate at the suggestion of the principal men among us had condemned him to

the cross [A.D. 33, April 3d], those that loved him at the first did not forsake him; for he appeared to them alive again the third day [April 5th], as the divine prophets had foretold these and ten thousand other things concerning him. And the tribe of Christians, so named from him, are not extinct to this day. About the same time another sad calamity, etc. . . . (Whiston's Trans., bk. 20, ch. 3) . . . So he (Albinus) assembled the Sanhedrim of Judges, and brought before them the brother of Jesus who was called Christ, etc. . . . (bk. 20, ch. 9) . . . These miseries (see text) befel the Jews by way of revenge for James the Just, who was the brother of Jesus that was called Christ. (As to genuineness, see *seq.*)—Flavius Josephus.

WHISTON AND OTHERS ON JOSEPHUS

(As to the same style running through all these testimonies.) This is denied by nobody as to the other (testimony) concerning John the Baptist and James the Just, and is now become equally undeniable as to that concerning Christ.—Whiston, Translator of Josephus. . . . Renan, (though opining that the words "He was the Christ" have been interpolated,) says I believe the passage on Jesus to be authentic. . . . Schaff says (The Person of Christ, p. 191), This testimony of the Jewish priest and historian is found in all known copies of his works.—Faiths of Famous Men.

FATHER LAMBERT ON JOSEPHUS' TESTIMONY

Josephus, though a Jew, wrote his histories in Greek, not Hebrew. It is improbable that, in writing a history of the Jews to A.D. 65, he should ignore Christ, when his contemporaries, Suetonius, Tacitus and Pliny the younger, mention him. He

wrote for the use of Greeks and Romans. . . . Hence, in alluding to a person who bore a name common to several others, what would be more natural than to distinguish him from them by the title "Christ" by which he was known? . . . The majority of learned men who have written on this subject recognize the passage as genuine.—*Tactics of Infidels*, chs. 35, 37.

JOSEPHUS PER CHURCH FATHERS

Justyn Martyr (A.D. 147) refers to it (to Josephus' testimony).—Lambert's *Tactics of Infidels*, p. 34. . . . Origen says; "Josephus, although he did not believe in Jesus as Christ, says, 'These miseries befel the Jews by way of (etc., as quoted).' "—*Contra Celsum*, bk. 1, p. 35. . . . Eusebius refers to it twice.—Lacy, a disciple of Ingersoll. . . . Eusebius was the first to quote the passage, but not the first to refer to it.—Lambert, *Tactics*, etc., p. 334. . . . Ambrose says: If the Jews do not believe us, let them believe their own writers. Josephus hath this (the passage quoted). . . . He was not a believer, but this adds more weight to his testimony.

TACITUS ON THE SPREAD OF CHRISTIANITY

The author of that sect was Christus, who had been executed in Tiberius's time by the procurator Pontius Pilate. This pestilential superstition, checked for a while, burst out again, not only through Judea, the first seat of the evil, but even through Rome, the center both of influence and outbreak of all that is atrocious and disgraceful from every quarter. First were arrested those who made no secret of their sect, and by this clue a vast multitude of others also.—Caius Cornelius Tacitus, Roman Historian, 55-117 A.D.

DR. CHALMERS ON TACITUS' TESTIMONY

Tacitus has actually attested the existence of Jesus Christ; the reality of such a personage; his public execution under the administration of Pontius Pilate; the temporary check which this gave to the progress of his religion; its revival a short time after his death; its progress over the land of Judea, and to Rome itself, the metropolis of the empire; all this we have in a Roman historian.—Dr. Chalmers.

LUCIAN'S TESTIMONY, ABOUT 165 A.D.

The Christians are still worshipping that great man who was crucified in Palestine.—*De Morte Peregrini*, c. 11.

ALLEGED LETTER OF PILATE TO CLAUDIUS (TIBERIUS ?)

There has lately happened an event which I myself was concerned in. For the Jews through envy have inflicted on themselves and those coming after them dreadful judgments. Their fathers had promises that their God would send to them His Holy One from heaven, who . . . should be called their king, and He promised to send Him to earth by means of a virgin. He, then, when I was procurator, came into Judea. And they saw Him enlightening the blind, cleansing lepers, healing paralytics, expelling demons from men, raising the dead, subduing the winds, walking upon the . . . sea, and doing many other wonders, and all the people of the Jews calling Him the Son of God. Then the chief priests, moved with envy against Him, seized Him and delivered Him to me, and telling me one lie after another, they said that He was a wizard and did contrary to their law. And I, having believed that these things were so, gave Him up, after scourging Him, and they crucified Him, and after He was buried, set guards over

Him. But He, while my soldiers were guarding Him, arose on the third day, and to such a degree was the wickedness of the Jews incited against Him, that they gave money to the soldiers, saying, "Say that His disciples have stolen His body." But they, having taken the money, were unable to keep silence as to what had happened, for they have testified that they have seen Him after He was risen, and that they have received money from the Jews. These things, therefore, have I reported that no one should falsely speak otherwise, and that thou shouldst not suppose that falsehoods of the Jews are to be believed.—See Vol. VIII., Ante-Nicene Fathers.

SUPPOSED LETTER OF PUBLIUS LENTULUS

(Epistle to the Roman Senate.)

Conscript Fathers:

There has appeared in these days a man of superlative virtue, named Jesus Christ, who is yet among us; of the Gentiles accepted as a prophet of truth, but his disciples call him the Son of God. He raiseth the dead, and cureth all manner of disease. A man of stature somewhat tall, and comely, with a very reverend countenance, such as the beholder must both love and fear. His hair the color of a chestnut full ripe, plain to his ears, whence downward it is more orient, curling and waving about his shoulders. In the middle of his head is a seam or parting of his hair, after the manner of the Nazarites; forehead plain and very delicate; his face without spot or wrinkle, beautiful, with a lovely red; his nose and mouth so formed as nothing can represent them; his beard thick, in color like his hair; not over long, but forked in the middle; his look innocent and mature; his eyes gray, or blue, quick and clear. In reproof, he is severe; in admonishing,

courteous and fair-spoken. His manner of speech is pleasant, but mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body, most excellent; his hands and arms delectable to behold; in speaking, very temperate, modest and wise: a man of singular beauty, surpassing the children of men.—Written in the reign of Tiberius Cæsar, by Publius Lentulus, the Roman Procurator in Judea.

ALLEGED HISTORICAL TABLET OF CHRIST'S EXECUTION

“Sentence pronounced by Pontius Pilate, intendant of the Lower Province of Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the twenty-fourth day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas, Pontius Pilate, intendant of the Province of Lower Galilee, sitting to judgment in the presidential seat of the prætor, sentences Jesus of Nazareth to death on a cross between robbers, as the numerous and notorious testimonies of the people prove: 1. Jesus is a misleader; 2. He has excited the people to sedition; 3. He is an enemy to the laws; 4. He calls himself the Son of God; 5. He calls himself falsely the King of Israel; 6. He went into the temple followed by a multitude carrying palms in their hands. Orders from the first centurion, Quirrillis Cornelius, to bring him to the place of execution. Forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution of Jesus are, 1. Daniel Robani, Pharisee; 2. John Zorobabel; 3. Raphael Robani; 4. Capet. Jesus to be taken out of Jerusalem through the Gate of Tournes.” This sentence is engraved on a plate of brass, in the Hebrew language, and on its sides are the

following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280, in the city of Aquilla, in the kingdom of Naples, by a search made for the Roman antiquities, and remained there until it was found by the Commission of Arts in the French army of Italy. Up to the time of the campaign in Southern Italy, it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then, the relic has been kept in the chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts. Denon had a *fac simile* of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,890 francs. There seem to be no historical doubts as to the authenticity of this. The reasons of the sentence correspond exactly with those in the gospel.—Kolidsche Zeitung.

NOTOVICH'S UNKNOWN LIFE OF CHRIST

PREFACE

During a long time I revolved in my mind the purpose of publishing the memoirs of the life of Jesus Christ, found by me in Himis, but, etc. . . . Only now, having passed long nights of wakefulness, in the co-ordination of my notes, etc., I resolve to let this curious chronicle see the light.—Nicolas Notovich.

CHAPTER I

The Life of Saint Issa, Best of the Sons of Men.

(1) The earth trembled and the heavens wept because of the great crime committed in the land of

Israel. (2) For there was tortured and murdered the great and just Issa, in whom was manifested the soul of the universe. (3) Which had incarnated in a simple mortal, to benefit men and destroy the evil spirit in them. (4) To lead back to peace, love and happiness, man, degraded by his sins, and recall him to the one and indivisible Creator whose mercy is infinite. (5) The merchants coming from Israel have given the following account of what has occurred. . . .

CHAPTER XIV

(A part of the final chapter.)

(1) By order of the governor, the soldiers seized Issa and two robbers, and led them to the place of execution, where they were nailed upon the crosses erected for them. . . . (4) Thus ended the terrestrial existence of a man who had saved hardened sinners and comforted the afflicted.

VAN DYKE ON THE HISTORICAL CHRIST

The person of Jesus Christ stands solid in the history of man. He is indeed more substantial, more abiding, in human apprehension, than any form of matter, or any mode of force. The conceptions of earth and air and fire and water change and melt around Him as the clouds melt and change around an everlasting mountain peak. All attempts to resolve Him into a myth, a legend, an idea,—and hundreds of such attempts have been made—have drifted over the enduring reality of His character and left not a rack behind. The result of all criticism, the final verdict of enlightened common-sense, is that Christ is historical.—The Gospel for an Age of Doubt, p. 58.

PAINTERS AND CHRIST

RAPHAEL'S "CHRIST BEARING THE CROSS" MIRACULOUSLY PRESERVED

No picture perhaps has had so romantic an adventure or so miraculous an escape as Raphael's "Christ Bearing the Cross." It was ordered by the Fraternity of Mt. Olivet at Palermo; the brothers wishing to have a specimen of the celebrated Italian painter's work hanging in their monastery. Raphael painted it in Rome, and the picture was carefully packed and dispatched by sea to Sicily. During the voyage a storm arose, and the vessel was wrecked. The crew and passengers perished, and no trace of the ship or her cargo was seen again, save the picture, which was washed ashore, and discovered by the expectant monks. When the case was opened, it was found that the sea-water had in no way injured the beauty of the painting, and it was hung up at Palermo amid great rejoicing and thanksgiving for its miraculous escape.—Faiths of Famous Men.

CHRIST A PERFECT CAUCASIAN

It has been said that that traditionary time-honored form, which we at once recognize in the pictures of the old-time masters as that of the Savior of mankind, he in reality bore when he walked this earth in the flesh. . . . If such was the form which the adorable Redeemer assumed, . . . the second Adam, like the first, exemplified . . . the perfect type of Caucasian man.—Hugh Miller, *Testimony of the Rocks*, p. 229.

PAINTERS CANNOT PORTRAY CHRIST

When the old masters, after painting the Virgin Mary, venture on an ideal of the Lord himself, they are less successful, because the subject is more difficult. They attempt to portray the Divine Man; but who can paint that blessed countenance, so full of love and sorrow; that brow, heavy with care; that eye, so tender? I have seen hundreds of Ecce Homos, but not one that gave me a new and more exalted impression than I obtain from the New Testament.—H. M. Field, Letter concerning Pictures and Palaces, Rome, October 18, 1875.

CHRIST CANNOT BE PORTRAYED

O, Who shall paint him? Let the sweetest tone
That ever trembled on the harps of heaven
Be discord; let the chanting seraphim
Whose anthem is Eternity be dumb;
For praise and wonder, adoration, all
Melt into muteness ere they soar to thee,
The sole perfection! Theme of countless worlds!
—Robert Montgomery.

PARKHURST'S DISLIKE FOR PICTURES OF CHRIST

I never see a pictured face of Christ that does not contradict my sense of the divine. Such faces make me ache in sympathy with the futile strain made by the artist to do the impossible. . . . They, with me at least, discourage the spirit of worship a great deal more than they promote it.—Quoted in The Literary Digest, April 15, 1899.

BISHOP POTTER AND PICTURES OF CHRIST

No artistic representation assuming to depict the features and expression of Jesus Christ could be

other, both to the artist and to others, than a disappointment. It is not in art, which is human, and bound therefore by human limitation, to depict the divine—nor indeed to imagine it. . . . In a word, the task is too large for art.—Quoted in *The Literary Digest*, April 15, 1899.

TRIED TO PAINT CHRIST'S LIKENESS

When I read again the story of his life and contemplate his teachings, it is as though I were lifted from the valley to the broad tableland, and from thence to successive mountain heights, until I stand at last upon the highest peak above the clouds, where all is clear and radiant with sunlight; and it has been during these mountaintop experiences that I have seemed to behold his face and have attempted to paint his likeness.—Ernest T. Hofmann.

FAILS TO PORTRAY CHRIST

"Gladly, O thou Divine Son of Mary," to use the words of one of thy noblest confessors (Justin Martyr), "would I have said something great of thee." At times I thought that I saw, in the flashing light of a blessed hour, thy divine majesty adorned in spotless purity; but as I was about to fix the holy vision, the pencil trembled in my unskilled hand, and I could give only a pale outline. . . . Who are we that attempt to describe thy holiness?—Pressensé, Postface to his *Life of Christ*.

PERSONAL APPEARANCE OF JESUS

EPIPHANIUS' DESCRIPTION OF CHRIST

My Christ and God was exceedingly beautiful in countenance. His stature was fully developed, his height being six feet. He had auburn hair, quite abundant, and flowing down mostly over his whole person. His eyebrows were black and not highly arched; his eyes were brown and bright. He had a family likeness, in his fine eyes, prominent nose, and good color, to his ancestor David, who is said to have had beautiful eyes and a ruddy complexion. He wore his hair long, for a razor never touched it; nor was it cut by any person except his mother in his childhood. His neck inclined forward a little so that the posture of his body was not too upright or stiff. His face was full, but not quite so round as his mother's; tinged with sufficient color to make it handsome and natural; mild in expression, like the blandness in the above description of his mother, whose features his own strongly resembled.—Epiphanius, One of the Church Fathers.—310-407 A. D.

ALLEGED PORTRAIT OF JESUS BY PILATE

One day in passing by the Palace of Siloe where there was a great concourse of people I observed in the midst of the group a young man who was leaning against a tree, calmly addressing the multitude. I was told that this was Jesus. This I could easily have expected, so great was the difference between

him and those who were listening to him. His golden-colored hair and beard gave to his appearance a celestial aspect. He appeared to be about thirty years of age. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers with their black beards and tawny complexions. Extract from an alleged letter to Tiberius Cæsar.—The New York Journal, November 7, 1897.

TITLES, SYMBOLS AND ATTRIBUTES OF CHRIST

ATTRIBUTES OF CHRIST

Christ is a rare jewel, but men know not his value; a sun which ever shines, but men perceive not his brightness, nor walk in his light. He is a garden full of sweets, a hive full of honey, a sun without a spot, a star ever bright, a fountain ever full, a brook which ever flows, a rose which ever blooms, a foundation which never yields, a guide who never errs, a friend who never forsakes. No mind can fully grasp his glory; his beauty, his worth, his importance, no tongue can fully declare. He is the source of all good, the fountain of every excellency, the mirror of perfection, the light of heaven, the wonder of earth, time's master-piece, and eternity's glory; the sun of bliss, the way of life, and life's fair way. "He is altogether lovely," says the saint; a morning without clouds, a day without night, a rose without a thorn; his lips drop like the honey-comb, his eyes beam tenderness. His heart gushes love. The Christian is fed by his hands, carried in his heart, supported by his arm, nursed in his bosom, guided by his eye, instructed by his lips, warmed by his love; his wounds are his life, his smile the light of his path, the health of his soul, his rest and heaven below.—Balforn.

CHRIST HAS 110 TITLES

Christ has no less than a hundred and ten distinct titles in the Scriptures. No other person ever had so many names and titles.—H. J. Brine.

JESUS THE LIGHT OF THE WORLD

The light of the law shone only on the Jews; but this Light spread itself wider, even over all the world.—Lightfoot, 1602-1675.

CHRIST THE SUN OF RIGHTEOUSNESS

Christ is the Sun of Righteousness, for as by nature there was no guile found on His lips, so is He habitually and actually righteous. He is compared to the sun. First, because, as all light was gathered into the body of the sun, and from it derived to us, so it pleased God that in Him should the fulness of all excellency dwell; and therefore those that look for perfection out of Christ, do look for light without the sun.

Secondly, as there is but one sun, so there is but one Sun of Righteousness; and therefore what needeth two heads, or two husbands? One must needs be an adulterer. Christ does all by the Spirit, which is His vicar. Other vicar needs He not, though there are a thousand worlds more.

Thirdly, as the sun is above the firmament, so Christ is exalted up on high, to convey His graces and virtues to all His creatures here below, even as the sun conveys life and quickens the earth, yea, all things thereon, though itself be but one.

Fourthly, as the sun works largely in all things here below, so does Christ.

Fifthly, as the sun is the fountain of light, and the eye of the world, so Christ is the fountain of all spiritual light. "I am the light of the world," saith He of Himself. He was that light that enlightens the world, saith St. John of Him; and therefore Zacharias termeth Him "the dayspring from on high."

Sixthly, as the sun directs us whither to go, and

which way, so does Christ teach us to go to heaven, and by what means; what duties to perform, what things to avoid, and what things to bear.

Seventhly, as the sun is pleasant and darkness is terrible, so Christ is comfortable, for He makes all at peace when He comes, and sends His Spirit, the Comforter. Now He is in heaven. Therefore as ignorance and error is expressed by darkness, so, contrarily, joy and honour and knowledge which brings it is expressed by light; and Christ is our director, our supporter, and without Him what are we? and what do we but glory in our shame?

Eighthly, by the beams of the sun is conveyed influence to make things grow, and to distinguish between times and seasons. Thus Christ, by His power, makes all things cheerful, and therefore is called the "quickenings spirit," for He quickens the dead and dark soul, which, till Christ shine on us, is a dungeon of ignorance and unbelief; and as His Spirit blows on our spirits, so also it works a spring in the growth of grace, or a summer in strength of zeal.

Ninthly, the sun works these effects, not by coming down to us, but by influence; and shall we then be so sottish as to imagine that Christ of necessity must come bodily in the sacrament to us, or else there is no work of the Spirit by that ordinance. Can the sun be thus powerful in operation by nature, and shall not this Sun of Righteousness be more powerful by the influence of His Spirit to comfort and quicken us, though He comes not bodily down into a piece of bread?

Tenthly, as the sun does work freely, drawing up vapours to dissolve them into rain upon the earth, to cherish it when it is dry, so does Christ. He freely came from heaven to us, and freely draws up our hearts to heaven, which cannot ascend thither but by His exalting power. Christ is our loadstone,

that draws these iron, hard hearts of ours upward, causing us to condemn this base world, counting it "dross and dung," as the Church is shadowed out in Revelation treading the moon under her feet.

Eleventhly, as the sun shines upon all, yet doth not heat all, so Christ is offered to all. He shines on all where the gospel comes, but all are not enlightened; and all that are enlightened do not burn in love to Him; nay, some are more hardened by it, as it is the nature of the sun to harden some bodies.

Twelfthly, and lastly, as the sun quickens and puts life into dead creatures, so shall Christ, by His power, quicken our dead bodies, and raise them up again when He shall come to judgment.—Sibbes, 1577-1635.

CHRIST OUR LIFE

Christ is our life. How *His* life is made to be, at the same time, our own, is a mystery of grace, of which you have seen types in the garden, where just now so many millions of God's thoughts are springing and growing into beautiful expression. You once grafted something on to a fruit-tree. The process, though delicate, was most simple. You only had to be careful that there should be clean, clear, close contact between the graft and the tree. The smallest shred or filament of wrapping round the graft would have prevented the life of the tree from flowing into it. The weak, bleeding graft was fastened on to the strong stem just as it was: then in due time it struck; then gradually the tiny slip grew into the flourishing bough; and lately, as you stood looking at that miracle of tender formation and soft bright flush, you almost fancied it was conscious. It seemed to say, "I live; nevertheless, not I, but the tree liveth in me; and the life I now live in the foliage, I live by faith in the shaft of the tree. I

trust to the tree only; every moment I am clinging to it, and without it I can do nothing.”—Stanford.

CHRIST THE DOOR

You are not shut out of your Father’s house, poor prodigal. The door is opened. You have not to stand and knock by the month together with processes of repentance and reformation. A door is opened. Christ is that door. If you come to Christ you have come to God; if you trust in Jesus you are saved. The door to the ark was wide enough to admit the hugest beasts as well as the tiniest animals, and the door into God’s mercy is wide enough to let in the greatest sinner as well as the more refined moralist. —Spurgeon.

Christ is the door of salvation. Wide enough is that door for the admission of all. “If any man,” is the superscription on its portals. Whatever be the age, the country, the colour of skin; rich or poor, young or old, bond or free;—free as that sun in heaven which shines with indiscriminate splendour on molehill and mountain, on cottage and palace, on blade of grass and stately palm or cedar: free as that mountain stream, singing its way amid birch and heather to lake or ocean; free as that stream is to the fish that sports in its pools, or to the wild deer of the forest, or to the wayside pilgrims to slake their thirst; free as that ocean is to every vessel and every craft, from the rude fisherman’s boat and the plank of the cast-away, to the iron fortress, carrying its impenetrable sheathing and its sleeping thunders;—so free is that door of entrance into the Fold of the Heavenly Shepherd. Around it, rich and poor may congregate together, with this plea, “The Lord is the Redeemer of us all.” It is not like the doors opening into the high places of the world. These are patent only to the favoured few. These can only

be opened by the key of influence, or merit, or intellect, or rank, or money (the golden key which fits all locks); while the multitude—the vast majority—stand outside, excluded. But all are warranted and welcome here.—Macduff.

The old city of Troy had but one gate. Go round and round and round the city, and you could find no other. If you wanted to get in, there was but one way, and no other. So to the strong and beautiful city of heaven there is but one gate, and no other. Do you know what it is? Christ says, "I am the door."—Foster.

CHRIST THE WORD OF GOD

The Divine Person who has accomplished the salvation of mankind is called the Word, and the Word of God (Rev. xix. 13); not only because God at first created, and still governs all things by Him, but because, as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse, so God, by His Son, discovers His gracious designs in the fullest and clearest manner to men.—Igdalia.

CHRIST TYPIFIED BY JACOB'S LADDER

Some writers appear anxious to prove that the appearance which the patriarch saw was not precisely that of a ladder, but probably that of a pyramid or pillar. There is a want of dignity, they think, in the image of a ladder, and they would therefore substitute a more imposing. But though many of the same truths might be taught, if there were the supposed change in the emblem, we are no ways affected by the homeliness of the figure, but think, on the contrary, that it adds to its fitness. It was the declaration of prophecy in regard to the Christ, "He hath no form nor comeliness; and when we shall

see Him, there is no beauty that we should desire Him." And therefore, if He is to be delineated as connecting earth and heaven, we should expect the image to be that of a ladder, a common instrument, with nothing of the grand and attractive, rather than of a splendid tower, such as that of Babel, which men themselves would delight to rear, and when reared to admire. Besides, however, we would avoid the straining a type. We own that the representation of Christ, under the figure of a ladder, appears to us to include the most exact references to the appointed mode of salvation. How do I look to be saved? by clinging to Christ. How do I expect to ascend up to heaven? by mounting step by step, the whole height of Christ's work, so that He is made unto me of God, "wisdom, and righteousness, and sanctification, and redemption." It is no easy thing, the gaining eternal life through the finished work of the Mediator. It is a vast deal more than the sitting with the prophet in his car of fire, and being borne aloft, without effort, to an incorruptible inheritance. "The kingdom of heaven suffereth violence, and the violent take it by force." There must be, if we may thus express it, a holding fast to Christ, and a climbing up to Christ; to look back is to grow dizzy, to let go is to perish. And that we are to mount by the Mediator, and, all the while, to keep hold of the Mediator; that we are in short to ascend by successive stages, stretching the hand to one line after another in the work of the Redeemer, and planting the foot on one step after another in the covenant made with us in Christ—what can more aptly exhibit this, than the exhibiting Christ as a ladder, set upon the earth that men may scale the heavens? The necessity for our striving, and yet the uselessness of that striving, if not exerted in the right manner; the impossibility of our entering heaven except through

Christ, and the equal impossibility of our entering it, without effort and toil; the fearful peril of our relaxing, for an instant, our spiritual vigilance and earnestness, seeing that we hang, as it were, between earth and heaven, and may be thrown by a moment's carelessness, headlong to the ground; the completeness and singleness of the salvation which is in Jesus, so that, if we adhere to it, it is sufficient, but there are no modes which meet in it, or branch off from it; swerve a single inch, and you have no footing, but must be hopelessly precipitated: all these particulars seem indicated under the imagery of a ladder, and could not perhaps have been equally marked, had some other emblem been given of the connecting of earth and heaven by the Mediator Christ.—Melvill, 1798-1871.

CHRIST THE LION OF JUDAH

The tribe of Judah had for its emblem on its banner the figure of a lion. In their marches this tribe headed the column, and their flag first challenged the enemy. "Judah is a lion's whelp," said Jacob, Gen. 49:9. The heroism of the tribe was well-known. From this tribe the Saviour came. He took up the banner to lead his hosts to victory. The Revelator notes his progress. "The lion of the tribe of Judah, he hath prevailed." His banner leads all, floats above all, and shall triumph over all.—Foster.

CHRIST COMPARED TO THE SUN

Our world has two forces: it has one tendency to run off at a tangent from its orbit; but the sun draws it by a centripetal power, and attracts it to itself, and so between the two forces it is kept in a perpetual circle. O Christian! thou wilt never walk aright, and keep in the orbit of truth, if it be not for the

influence of Christ perpetually attracting thee to the centre. Thou feelest (and if thou dost not feel always, it is still there),—thou feelest an attraction between thine heart and Christ; and Christ is perpetually drawing thee to himself, to his likeness, to his character, to his love, to his bosom, and in that way thou art kept from thy natural tendency to fly off, and to be lost in the wide fields of sin.—Spurgeon.

CHRIST COMPARED TO ALMOST EVERYTHING

Cast thine eyes which way thou wilt, and thou shalt hardly look on any thing but Christ Jesus hath taken the name of that very thing upon himself. Is it day? and dost thou behold the sun? He is called the Sun of righteousness. Or is it night? and dost thou behold the stars? He is called a star: "There shall come a Star out of Jacob." Or is it morning? and dost thou behold the morning-star? He is called "the bright Morning-Star." Or is it noon? and dost thou behold clear light all the world over? He is "that Light that lighteth every man that cometh into the world." Come a little nearer: if thou lookest on the earth, and takest a view of the creatures about thee, seest thou the sheep? "As a sheep before her shearers is dumb, so He opened not His mouth." Or seest thou a lamb? "Behold the Lamb of God, which taketh away the sin of the world." Seest thou a shepherd watching over his flock? "I am the good Shepherd, and know my sheep, and am known of mine." Or seest thou a fountain, rivers, waters? He is called a fountain: "In that day there shall be a Fountain opened to the house of David." Or seest thou a tree good for food, or pleasant to the eye? He is called "the Tree of life." Seest thou a rose, a lily, any fair flower in a garden? He is "the Rose of Sharon, and the Lily of the valleys."

To come a little nearer yet: art thou adorning thyself, and takest thou a view of thy garments? He is a garment: "Put ye on the Lord Jesus Christ." Art thou eating meat, and takest a view of what is on thy table? He is the Bread of God; true Bread from heaven; the Bread of life.—Isaac Ambrose.

HOW CHRIST RESEMBLES THE SUN

God is best known in Christ; the sun is not seen but by the light of the sun.—Bridge, 1600-1670.

In nature, we see God, as it were, like the sun in a picture; in the law, as the sun in a cloud; in Christ, we see Him in His beams: He being "the brightness of His glory, and the exact image of His person."—Charnock, 1628-1680.

The light of Divine wisdom in the greatest works of nature, holds not the proportion of the meanest star unto the sun in its full strength, unto that glory of it which shines in this mystery of God manifested in the flesh, and the work accomplished thereby.—Owen, 1613-1683.

CHRIST OUR EXAMPLE

THE SCRIPTURES PRESENT CHRIST AS OUR EXAMPLE AND PATTERN

For I have given you an example, that ye should do as I have done to you.—John 13:15.

They are not of the world, even as I am not of the world. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou has loved me. John 17:16, 21-23.

Let this mind be in you, which was also in Christ Jesus: who being in the form of God thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant.—Phil. 2:5-7.

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus.—Rom. 15:5.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.—1 Pet. 2:21.

For consider him that endureth such contradiction of sinners against himself lest ye be wearied and faint in your minds.—Heb. 12:3.

Forasmuch then as Christ hath suffered for us in

the flesh, arm yourselves likewise with the same mind.
—1 Pet. 4:1.

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.—1 John 3:16.

CHRIST THE ONE COMPLETE MAN

This is part of the glory of Christ as compared with the chiefest of his servants, that he alone stands at the absolute center of humanity, the one completely harmonious man, unfolding all which was in humanity, equally and fully on all sides, the only one in whom the real and the ideal met and were absolutely one.—He is the absolute and perfect truth, the highest that humanity can reach; at once its perfect image and supreme Lord.—French.

CHRIST THE TYPE OF PERFECT HUMANITY

Jesus Christ is the pure and spotless One. He was perfectly all that every saint is partially. To him belongs all that description of a perfect character which would be exaggeration if spoken of others. Every unfulfilled aspiration of humanity, . . . all partial representation of perfect character; all sacrifices, . . . even those of idolatry, point to the fulfilment of what we want, the answer to every longing—the type of perfect humanity—Jesus Christ. In the roll of the ages there has been but one man whom we can adore without idolatry—the Man Christ Jesus.—F. W. Robertson, Sermons, pp. 627, 830, 831.

NOT IRREVERENT TO ASK HOW CHRIST WOULD DO ANY- THING

God never gave a man a thing to do, concerning which it were irreverent to ponder how the Son of God would have done it.—G. Macdonald.

WE MUST FOLLOW CHRIST TO BE SAVED

The Gospel doth not only represent the doctrine of Christ to be believed; but also the life of Christ to be followed: nor shall any have him for their advocate and propitiation, but such as are willing to have him for their pattern and example; to copy out and imitate his humility, patience, purity, benignity, and self-resignation. None shall be benefited by his death, that are unwilling to live his life.—Dr. Worthington.

EVERY ACT OF CHRIST A LESSON IN LIFE

Every word of his in public or private, every action, every look and gesture was a lesson in life. His acts of life-giving in the lower (physical) sphere were the foundation of his life-giving in the higher (spiritual) sphere.—Albert Bushnell Hart, American Historian.

CHRIST TAUGHT MEN HOW TO LIVE

Thou

Whom soft-eyed Pity led down from Heaven
To bleed for man, to teach him how to live,
And oh! still harder lesson, how to die!

—Beilby Porteus,
Bishop of the English Church.

CHRIST OUR EXAMPLE OF WHAT GOD WOULD DO

As the print of the seal on the wax is the express image of the seal itself, so Christ is the express image—the perfect representation of God.—Ambrose.

WE SHOULD IMITATE CHRIST

Do, I say, as Christ himself did when he lived here on earth; imitate him as much as in thee lies. How many great Cæsars, mighty monarchs, tetrachs, dynasties, princes, lived in his days! in what plenty, what delicacy, how bravely attended! what a deal of gold and silver, what treasure, how many sumptuous palaces, had they! what provinces and cities, what territories, fields, rivers, fountains, parks, forests, lawns, woods, and cells! yet Christ had none of all this; he would have none of this; he voluntarily rejected all this. He could not be ignorant; he could not err in his choice; he contemned all this: he chose that which was safer, better, and more certain, and less to be repented,—a mean estate, even poverty itself.—R. Burton.

CHRIST OUR EXAMPLE OF ENDURANCE

Think of Christ's appointed work, the greatest that ever was to be done on the earth; so great as to be a counteraction to all the sins of all the saved, and at an awful cost of endurance! What toils, what grievances, what terrors (as to his humanity) attend his mighty task! But if he had been "wearied," and left but one thing undone; if he had shrunk and failed,—what sensation in heaven, hell, earth! Let his followers advert to that when tempted to shrink from service, and to say it is too much. When this repugnance arises, go and look at him; even imagine as if any given Christian service had been to be performed in his presence, under his inspection: would you, then, be weary? He is the grand, transcendent example to show that a good work must be gone through with; to constitute it such, the conclusion is indispensable,—“He that endureth to the

end shall be saved;" "He that looketh back is not fit for the kingdom of God."—John Foster.

JUDSON WANTED TO BE LIKE CHRIST

It is said, that, thinking to amuse him, his wife read to Dr. Judson some newspaper notices, in which he was compared to one or other of the apostles. He was exceedingly distressed: and then he added, "Nor do I want to be like them; I do not want to be like Paul, nor Apollos, nor Cephas, nor any mere man. I want to be like Christ. We have only one perfectly safe Exemplar,—only One, who, tempted like as we are in every point, is still without sin. I want to follow him only, copy his teachings, drink in his Spirit, place my feet in his footprints, and measure their shortcomings by these, and these only. Oh, to be more like Christ!"—Foster.

ALEXANDER AN EXAMPLE TO HIS SOLDIERS

When Alexander the Great marched through Persia, his way was stopped with ice and snow, inso-much that his soldiers, being tired out with hard marches, were discouraged and would have gone no further, which he perceiving, dismounted his horse, and went on foot through the midst of them all, making himself a way with a pickaxe; whereat they all being ashamed, first his friends, then the captains of his army, and last of all the common soldiers, followed him. So should all men follow Christ their Saviour, by that rough and unpleasant way of the cross that He hath gone before them—He having drank unto them the cup of His passion, they are to pledge Him when occasion is offered; He having left them an example of His suffering, they are to follow Him in the selfsame steps of sorrow.—Spencer, 1658.

WENCESLAUS AN EXAMPLE TO HIS SERVANT

It is reported in the Bohemian story, that S. Wenceslaus, their king, one winter night going to his devotions in a remote church, barefooted in the snow and sharpness of unequal and pointed ice, his servant, Podavivus, who waited upon his master's piety, and endeavoured to imitate his affections, began to faint through the violence of the snow and cold, till the king commanded him to follow him and set his feet in the same footsteps which his feet should mark for him; the servant did so, and either fancied a cure or found one, for he followed his prince, helped forward by shame and zeal for his imitation, and by the forming footsteps for him in the snow. In the same manner does the blessed Jesus: for since our way is troublesome, obscure, full of objections and danger, apt to be mistaken and to affright our industry, He commands us to mark His footsteps, to tread where His feet have stood, and not only invites us forward by the argument of His example, but He hath trodden down much of the difficulty, and made the way easier and fit for our feet. For He knows our infirmities, and Himself hath felt their experience in all things but in the neighbourhoods of sin; and therefore He hath proportioned a way and a path to our strength and capacities, and, like Jacob, hath marched softly and in evenness with the children and cattle, to entertain us by the comfort of His company and the influence of a perpetual guide.—Jeremy Taylor, 1612-1667.

CHRIST NOT TOO LOFTY AN IDEAL

In looking at Jesus Christ, as He moves high and apart from all of us in His perfectly spotless life, one sometimes feels as we have felt when gazing on the bright but distant glory of a star that holds on its

lofty course through the far realms of space. We wish to be like Christ; we long to be like Christ; but to reach His high, and holy, and pure, and spotless character, seems to be like wishing to reach that orb so beautiful, and bright, and lovely, where haply sorrow never weeps, and sin has never entered. But to rise to His example, to attain to His holy and blameless life, ah! that seems as impossible as to climb the ethereal heights where that bright orb is shining, as it shone on Eden, and shall shine when the judgment of this world is come. We say Who is sufficient for these things? The one seems at times as impracticable and impossible as the other.

Impossible! With God all things are possible. He has never promised that we shall reach the one; but His truth and His Word are pledged for it, that we shall attain to the other.—Guthrie.

CHRIST NOT A STOIC

Our religion sets before us, not the example of a stupid stoic who had by obstinate principles hardened himself against all sense of pain beyond the common measures of humanity, but an example of a man like ourselves, that had a tender sense of the least suffering, and yet patiently endured the greatest.—Tillotson, 1630-1694.

CHRIST'S LIFE OUR COPY

The master doth not only rule the scholar's book for him, but writes him a copy with his own hand. Christ's command is our rule; His life our copy. If thou wilt walk holily, thou must not only endeavour to do what Christ commands, but as Christ Himself did; thou must labour to shape every letter in thy copy, action in thy life, in a holy imitation of Jesus.—Gurnall, 1617-1679.

PATIENCE OF CHRIST THE POLE-STAR OF THE CHURCH

Blessed be God for this example—for the glory of the condescension, patience, faith, and endurance of Jesus Christ in the extremity of all sorts of sufferings. This hath been the pole-star of the Church in all its storms.—Owen, 1616-1683.

FOLLOWING CHRIST AS SHEEP

Endeavour to follow the Great Shepherd habitually. The Syrian sheep does not follow its shepherd by fits and starts; seeking to be near him only when the wolf is prowling, or when the dog is on its track; when the night shadows are falling, or the pasture is diminishing. It is generally found close to its protector and guide. It is an undeviating, trustful companionship, in sunshine and storm, in fulness and in drought, in summer and winter.

So it is, or ought to be, with the believer;—a constant, consistent, habitual following of His Lord, seeking ever to have a realising sense of His nearness. Not merely when trouble is nigh; in the hour of affliction and sad calamity, or of impending death; but in the midst of life's joyous sunshine, when verdure is on the mountain side, when the rills are singing their way down to the lower valley, and the tinkling bells, answering from fold to fold, tell of nothing but peace, and safety, and repose.—Macduff.

THE SINLESSNESS OF CHRIST

CHRIST ABOVE NATURE BECAUSE SINLESS

What if a man should appear filled with a life that leaves him in constant communication with God? What if there should come into existence a sinless soul? What if there should appear in history a being in this sense above nature? Is it not to be expected that he will have power over nature, and perform works above nature? Endowed as the Author of Christianity was, we should naturally expect, from that supernatural endowment, works not natural, but supernatural.—Joseph Cook.

HOW CHRIST FULFILLED THE LAW

Christ fulfilled the law. Summer fulfils spring; noon fulfils morning; the fruit fulfils the blossom; manhood fulfils infancy.—Joseph Parker.

CHRIST THE PERFECT MAN

He always did the things that pleased God. The great ideal has come from the air to the earth. The fair vision has become concrete in a man. Now I want to see that man; and if I see that man I shall see in him a revelation of what God's purpose is for men and I shall see, therefore, a revelation of what the highest possibility of life is. I want to see him; I want to catch the notes of the music that makes up the perfect harmony which was the dropping of a song out of God's heaven upon man's earth, that man

might catch the key-note of it and make music in his own life. He says, "I always do the things that are pleasing to Him" and history has vindicated his statement.—G. Campbell Morgan.

CHRIST'S INNOCENCE GAVE HIM POWER

It is innocence which enables eloquence to reprove with power; and guilt attacked flies before the face of him who has none. And therefore, as every rebuke of vice comes, or should come from the preacher's mouth, like a dart or arrow thrown by some mighty hand, which does execution proportionally to the force or impulse it received from that which threw it; so our Saviour's matchless virtue, free from the least tincture of anything immoral, armed every one of His reproofs with a piercing edge, and an irresistible force; so that truth, in that respect, never came naked out of His mouth, but either clothed with thunder, or wrapped up in all the powers of persuasion; still His person animated and gave life and vigour to His expression; all His commands being but the transcript of His own life, and His sermons a living paraphrase upon His practice.—South, 1633-1716.

THE SUFFERINGS OF CHRIST

THE BEST OF MEN A SUFFERER

The best of men
That e'er wore earth about Him was a Sufferer,
A soft, meek, patient, humble, tranquil spirit;
The first true gentleman that ever breathed.
—Thomas Decker.

CHRIST WORE THE CROWN OF THORNS

Your Saviour comes not with gaudy show,
Nor was his kingdom of the world below;
The crown he wore was of the pointed thorn,
In purple he was crucified, not born.
—John Dryden.

CHRIST'S HERITAGE BOUGHT WITH TEARS

Lord of the rolling years
Claim for thine own the spheres,
For thou has bought with tears
Thy heritage.
—Matthew Bridges.

CHRIST SWEAT BLOOD THROUGH AGONY

Kannegiesser remarks, "If the mind is seized with a sudden fear of death, the sweat, owing to the excessive degree of constriction, often becomes bloody." The eminent French historian, De Thou, mentions the case of an Italian officer who commanded at Monte-Maró, a fortress of Piedmont, during the

warfare in 1552 between Henry II. of France and the Emperor Charles V. This officer having been treacherously seized by order of the hostile general, and threatened with public execution unless he surrendered the place, was so agitated at the prospect of an ignominious death, that he sweated blood from every part of his body. The same writer relates a similar occurrence in the person of a young Florentine at Rome, unjustly put to death by order of Pope Sextus V., in the beginning of his reign, and concludes the narrative as follows: "When the youth was led forth to execution, he excited the commiseration of many, and, through excess of grief, was observed to shed bloody tears, and to discharge blood instead of sweat from his whole body." Medical experience does so far corroborate the testimony of the gospels, and shows that cutaneous hemorrhage is sometimes the result of intense mental agitation. The awful anguish of him who said, "My soul is exceeding sorrowful, even unto death," was sufficient cause to produce the bloody perspiration on a cold night and in the open air.—Eadie.

THE CRUEL SCOURGING OF CHRIST

Oh, until I came to read all about what Christ suffered, I never before realized what he had done for us. I never knew until I came to read all about the Roman custom of scourging what it meant by Christ being scourged for me. When I first read about that I threw myself on the floor and wept, and asked him to forgive me for not having loved him more. Let us imagine the scene where he is taken by the Roman soldiers to be scourged. The orders were to put forty stripes, one after another, upon his bared back. Sometimes it took fifteen minutes, and the man died in the process of being scourged. See him stooping while the sins of the world are laid

upon him, and the whips come down upon his bare back, cutting clear through the skin and flesh to the bone. And, after they had scourged him, instead of bringing oil and pouring it into the wounds, he who came to bind up the broken heart and pour oil into its wounds—instead of doing this they dressed him up again, and some cruel wretch reached out to him a crown of thorns, which was placed upon his brow. The Queen of England wears a crown of gold, filled with diamonds and precious stones, worth \$20,000,000; but when they came to crown the Prince of Heaven, they gave him a crown of thorns and placed them upon his brow, and in his hand they put a stick for a scepter.—Moody.

OTHER SUFFERINGS NOT LIKE CHRIST'S

The mother, wan and pale with incessant vigils by the bedside of a sick child; the fireman, maimed for life in bravely rescuing the inmates of a blazing house; the three hundred Spartans at Thermopylæ; Howard, dying of fever caught in dungeons where he was fulfilling his noble purpose of succoring the oppressed, and remembering the forgotten; the Moravian missionaries, who voluntarily incarcerated themselves in an African leper-house (from which regress into the healthy world was impossible, and escape only to be effected through the gates of death) in order that they might preach the glad tidings to the lepers,—all these, and many other glorious instances of self-devotion, do but faintly shadow forth the love of Him who laid aside divine glory, and humbled himself to the death of the cross.

HANDS OF MERCY PIERCED WITH NAILS

It seems too costly for him who is the Prince of life and glory to let his fair limbs be tortured in agony; that the hands which carried mercies should

be pierced with accursed nails; that the temples that were always clothed with love should have cruel thorns driven through them! It appears too much! Oh! weep, Christian, and let our sorrow rise. Is not the price all but too great, that your Beloved should for you resign himself?—Spurgeon.

THE ATONEMENT OF CHRIST

CHRIST DIED FOR SINNERS

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Isa. 53:5.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

For when we were yet without strength in due time Christ died for the ungodly. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:6, 8.

Christ died for our sins according to the Scriptures.—1 Cor. 15:3.

Christ hath redeemed us from the curse of the law, being made a curse for us.—Gal. 3:13.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Tit. 2:14.

But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—Heb. 9:26.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.—1 Pet. 1:18, 19.

Who his own self bare our sins in his own body

on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed.—1 Pet. 2:24.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.—1 Pet. 3:18.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.—2 Cor. 5:21.

By his knowledge shall my righteous servant justify many; for he shall bear their iniquities.—Isa. 53:11.

Much more then, being now justified by his blood, we shall be saved from wrath through him.—Rom. 3:24.

Being justified freely by his grace through the redemption that is in Christ Jesus.—Rom. 3:24.

Who was delivered for our offences, and was raised again for our justification.—Rom. 4:25.

BENEFITS OF THE ATONEMENT

The passion of our Lord is like a great river flowing down from a mountain, which is never exhausted.—Vianney.

GAVE HIS LIFE TO SAVE OTHERS

It was the time of a plague. There was no remedy except what might be found by examining the body of one who had died of the disease. It was death to do it. Dr. Guyon said, "I will attempt it. In the name of humanity and religion, I will examine this body." He did so, took the plague, and died. He put on paper his observations, put them in a vase of vinegar to prevent contagion, and in twelve hours he was gone. A grand sacrifice! Yet the Lord Jesus looked on a plague-smitten world, made a will giving all to His people, came to this plague hospi-

tal, the pure for the impure—behold love, sacrifice, rescue!—Talmage.

THE ATONEMENT OUR ONLY HOPE

I was in a city in Europe, and a young minister came to me and said, "Moody, what makes the difference between your success in preaching and mine? Either you are right and I am wrong, or I am right and you are wrong." Said I, "I don't know what the difference is, for you have heard me and I have never heard you preach. What is the difference?" Said he, "You make a good deal out of the death of Christ, and I don't make anything out of it. I don't think it has anything to do with it. I preach the life." Said I, "What do you do with this: 'He hath borne our sins in his own body on the tree'?" Said he, "I never preached that." Said I, "What do you do with this: 'He was wounded for our transgressions; he was bruised for our iniquities, and with his stripes we are healed'?" Said he, "I never preached that." "Well," said I again, "what do you do with this—without the shedding of blood, there is no remission?" Said he, "I never preached that." I asked him, "What do you preach?" "Well," he says, "I preach a moral essay." Said I, "My friend, if you take the blood out of the Bible, it is all a myth to me." Said he, "I think the whole thing is a sham." "Then," said I, "I advise you to get out of the ministry very quick, I would not preach a sham. If the Bible is untrue, let us stop preaching, and come out at once like men, and fight against it if it is a sham and untrue; but if these things are true, and Jesus Christ left heaven and came into this world to shed his blood and save sinners, then let us lay hold of it and preach it, in season and out of season." In the college at Princeton this last year, when the students were ready to go forth into the

world, the old man, their instructor, would stand up there and say, "Young men, make much of the blood. Young men, make much of the blood!" I have learned this, that a minister who makes much of the blood, and makes much of substitution, and holds Christ up as the sinner's only hope, God blesses his preaching. And if the Apostles didn't preach that, what did they preach? You take the great doctrine of substitution out of the preaching of Paul, Peter, John, James and Philip, and of all those holy men, and you take out all that they preached. And so, my friends, there don't seem to be one ray of hope for the man that ignores the blessed, blessed subject of the blood. "Without the shedding of blood there is no remission."—Moody.

FOUND PEACE THROUGH CHRIST'S ATONEMENT

After the battle of Pittsburgh Landing and Murfreesboro, I was in a hospital at Murfreesboro. And one night, after midnight, I was woke up and told that there was a man in one of the wards who wanted to see me. I went to him, and he called me "chaplain," and said he wanted me to help him die. And I said, "I'd take you right up in my arms and carry you into the kingdom of God if I could; but I can't do it; I can't help you to die." And he said, "Who can?" I said, "The Lord Jesus Christ can—he came for that purpose." He shook his head and said, "He can't save me; I have sinned all my life." And I said, "But he came to save sinners." I thought of his mother in the North, and I knew that she was anxious that he should die right, and I thought I'd stay with him. I prayed two or three times, and repeated all the promises I could, and I knew that in a few hours he would be gone. I said I wanted to read him a conversation that Christ had with a man who was anxious about his soul. I turned to

the third chapter of John. His eyes were riveted on me, and when I came to the 14th and 15th verses, he caught up the words, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on him should not perish, but have eternal life." He stopped me and said, "Is that there?" I said, "Yes," and he asked me to read it again, and I did so. He leaned his elbows on the cot and clasped his hands together and said, "That's good; won't you read it again?" I read it the third time, and then went on with the rest of the chapter. When I finished his eyes were closed, his hands were folded, and there was a smile on his face. O! how it was lit up! What a change had come over it! I saw his lips quivering and I leaned over him and heard, in a faint whisper, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life." He opened his eyes and said, "That's enough; don't read any more." He lingered a few hours and then pillowed his head on those two verses, and then went up in one of Christ's chariots and took his seat in the kingdom of God.—Moody.

THE ATONEMENT THE MOST ATTRACTIVE SUBJECT

It is well known that the Moravian missionaries in Greenland labored for several years without any apparent success. They seem to have thought, with many in the present day, that they should first instruct the natives in the existence of God, the creation of the world, the nature of their souls, etc.; and all this they did without exciting any degree of attention. On one occasion, however, while one of these good men was occupied in translating the gospels, he was visited by a number of these savages, who were desirous of knowing the contents of the

book. He began an address to them by giving them some general scriptural information, and then slid into an account of the sufferings of Jesus; reading them the account of his agony, and speaking much of the anguish which made him sweat great drops of blood.

Now began the Spirit of God to work. One of these men, named Kaiarnack, stepped forward to the table, and said, in an earnest and affecting tone, "How was that? Tell me that once more: for I would fain be saved too!" Never had such language been heard from a Greenlander before. A full statement of the gospel was given: this man became indeed converted to God, and eminently useful. A change took place in the general character of the preaching of the brethren, and their subsequent success is well known.—Arvine.

CHRIST DIED FOR HIS SINS

Wm. Shrubsole casually took up a volume, written by Isaac Ambrose, and began to read that part of it which treats of "Looking to Jesus." He was much affected at the relation of the sufferings of Christ, and sensibly interested at the inquiry which the author makes,—Who were the persons that brought the Divine Sufferer into so much distress? "I was convinced," he said, "that I was deeply concerned in that horrid transaction; and from this time I date the Lord first penetrated my dark mind with the dawn of heavenly light and salvation."—Foster.

THE ATONEMENT FOOLISHNESS TO UNBELIEVERS

A reader of the Bible was assailed by an infidel with such expressions as these: "That the blood of Christ can wash away sin is foolishness; I don't understand or believe it." The Bible student remarked, "You and Paul agree exactly." "How?"

"Turn to the first chapter of Corinthians and read the eighteenth verse: 'For the preaching of the Cross is to them that perish foolishness; but unto us which are saved, it is the power of God.'"—Foster.

THE ATONEMENT OF SUPREME IMPORTANCE

Courage, sheer, dauntless, inexhaustible, was the supreme glory of Calvary. . . . Rightly has the Church ever insisted upon the supreme importance of the death of Christ. Without it, the profound simplicity of his moral precepts, the spotless purity of his life, the sweetness and gentleness of his nature, would have won the admiration and respect of the student, the philosopher; but it was the striking combination of all these graces with a high-souled courage which any iron-gloved fighting-man might have envied, a courage which would not fight but scorned to flee, that compelled the reverence of the world. Sooner than surrender one iota of his convictions, sooner than delay a moment longer the proclaiming of that reign of love, justice and peace which was literally a "kingdom of heaven," he deliberately dared and unflinchingly suffered a death of shame and torture. All risk of which might have been completely avoided by ceasing to preach, or by an hour's midnight flight beyond Jordan. But from his fearless sensitive soul this cup could not pass in any such fashion. And to the spotless courage of his love the whole world bows in reverence, and shall bow as long as humanity endures.—W. Hutchinson, *The Gospel According to Darwin*, pp. 141, 142.

THE CRUCIFIXION THE CRIME OF CRIMES

The crucifixion of Christ is the crime of crimes. There is nothing blacker on the black roll of human enormities. The strokes of the crucifical hammers

ring throughout the universe. Eighteen centuries have passed, yet everything is as real and vivid as though Calvary were but eighteen hours distant. God himself emphasized the enormity of the crucifixion of his Son by means of the great wonders by which he marked the event and proclaimed that all nature was in sympathetic agony with the agonizing Christ. The reeling earth, the rending rocks, the darkened sun, the three hours black pall—all this was nature, at the bidding of God, acting out its horror. The Hebrews had for centuries been hoping, dreaming and talking of a Messiah. At last their Messiah came. How did they receive him? With yells of "Crucify!" At the cross of Jesus, which consummated their iniquity, the story of their nation ends. After-history only shows how the wings of every vulture flap over the corpse of a nation that has fallen into moral death. Some of those who shared in the scene of Christ's crucifixion, and myriads of their children, shared also in the long horror of the siege of Jerusalem by the Romans—a siege which, for its unutterable fearfulness, stands unparalleled in the story of mankind. They had shouted, "We have no king but Cæsar!" and they had no king but Cæsar. Cæsar after Cæsar outraged and pillaged them till at last their Cæsar slaked in the blood of its defenders the red ashes of their desecrated temple. They had forced the Romans to crucify their Christ, and they themselves were crucified in myriads outside their walls, till room failed for their crosses, and wood to make them with. It is estimated that over 1,000,000 crosses were erected during the siege of Jerusalem. They had preferred a murderer to their Messiah, and for them there was no Messiah more, while a murderer's dagger swayed the last councils of their dying race. They had accepted the guilt of blood, and the last pages of their history

were glued together with that crimson stain; and to this day he who walks around Jerusalem sees in its ever-extending miles of gravestones and ever-lengthening pavement of tombs a vivid emblem of that field which Judas bought with the price of his iniquity,—an aceldema, a field of blood. Retribution still follows the nation of Christ's crucifiers. The Jews are an ostracized race in the midst of humanity the world over. Carlyle puts it thus: "Honor Barabbas the robber and thou shalt sell old clothes through the cities of the world, shalt accumulate sordid moneys, with a curse on every coin of them, and shalt be spurned for 1800 years."—David Gregg.

HOW THE PASSION PLAY AT OBER-AMMERGAU AFFECTED FIELD

Some may ask how the sight affected me. Twenty-four hours before, I could not have believed that I could look upon it without horror, but so skilfully had the points of the sacred drama been rendered thus far, that my feelings had been wound up to the highest pitch, and when the curtain rose on that last tremendous scene, I felt as never before, under any sermon that I ever heard preached, how solemn and how awful was the tragedy of the death of the Son of God.—Letter from Henry M. Field, August 22, 1875.

TRIAL AND CRUCIFIXION OF CHRIST WERE ILLEGAL

In 1887 I first looked at Munkacsy's painting, "Christ before Pilate." . . . No such scene could have occurred in a Roman court, for the Roman jurisprudence was the most scientific and august that has ever existed. Jesus was tried before a Jewish court—the Sanhedrim. The judges were seventy-one in number, including the High Priest. . . . In a trial

for an offense punishable with death, the requisite number (for a "quorum") was twenty-three. . . . A trial for life could only be held during the day-time. The arrest of Jesus was not at the instance of any formal accusation, which was a pre-requisite, . . . but brought about by a conspiracy of the members of the Sanhedrim, his Judges! . . . With the multitude (led by Judas) Luke actually associates members of the Sanhedrim! . . . They (the Gospels) agree that Jesus was formally tried during the night. . . . (Conclusion:) The arrest was not legal, there being no accuser. . . . The trial was precipitate and not conducted fairly. . . . It was unlawfully held in the night time. . . . It was an unjust judgment, given by judges so prejudiced against Jesus as to be unfit to try him. . . . (As to Pilate.) There is no foundation for saying that there was a trial before Pilate. There was not even a witness examined. . . . He did not sit as Judge in the case. . . . He was primarily an executive, not a judicial officer. . . . Pilate had the power, like our Governor, to grant a pardon. He also had an additional responsibility; the judgment could not be executed without his approval of it. . . . Pilate yielded to the Jewish authorities and delivered him . . . to his own soldiers to be put to death, not in the way of the Jews, by stoning, but after the manner of the Romans, viz., by crucifixion.—Justice Gaynor, of Supreme Court of State of New York.

CHRIST FOREKNEW HIS ATONEMENT

As astronomers know when none others think of it, that travelling through the heavens the vast shadow is progressing towards the sun which ere long shall clothe it and hide it, so Christ knew that the great darkness which was to overwhelm Him was approaching.—Beecher.

CHRIST OUR SUBSTITUTE

I was reading, a day or two ago, about a farmer who was found kneeling at a soldier's grave near Nashville. Some one came to him and said: "Why do you pay so much attention to this grave? Was your son buried here?" "No," he said. "During the war, my family were all sick. I knew not how to leave them. I was drafted. One of my neighbours came over and said: 'I will go for you, I have no family.' He went off. He was wounded at Chickamauga. He was carried to the hospital and died. And, sir, I have come a great many miles that I might write over his grave these words: '*He died for me.*'" Christ was our Substitute. He went forth to fight our battles. He died. Oh! that we might write over His grave to-night, each one of us: "*He died for me!*"—Talmage.

NECESSITY OF THE ATONEMENT

Doubtless all things are possible to God; but yet with one limitation, that they must be things consistent with those supreme moral attributes, that truth, that righteousness, that love, stripped of which, God would not be God any more. And keeping all this in view, it is not, I think, too much to affirm, it is not overboldly said, that there was no other way but this of the Incarnation of the Son of God, followed as that was by His life of obedience, His death of propitiation, His resurrection in power, His ascension in glory, whereby men could be saved. What should we think of a king, some of whose people were in bitter bondage in a foreign land, if he, knowing that he might have them back by simply sending for them, or at most by paying a ransom of silver and gold, chose instead of this, and when this was free to him, to send his own son to serve that

bitter bondage in their stead, to endure all outrages, indignities, wrongs, even death itself in obtaining their release? Would their wisdom or love shine out gloriously here? Could he reasonably demand the boundless gratitude of the ransomed on the ground of the costly sacrifice which their deliverance entailed, when that deliverance might have been effected at so much easier and cheaper a rate? No, when God chose that costliest means of our deliverance, sending His own Son in the likeness of sinful flesh and for sin, we may be quite sure that at no lower price would our redemption have been possible, that nothing short of this could have satisfied that righteousness of His, which He was bound to maintain; which He could not forego, without shaking to their strong foundation those eternal pillars on which the moral universe reposes; we may be quite sure that no weaker or poorer motives than those in this way presented to man would have ever succeeded in making him holy, and thus capable of blessedness.—Trench.

CHRIST AS SAVIOUR

CHRIST THE ONLY WAY OF SALVATION

CHRIST THE ONLY WAY

Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me.—John 14:6.

Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—John 10:13.

For there is one God, and one mediator between God and men, the man Christ Jesus.—1 Tim. 2:5.

MORALITIES WILL NOT SAVE

Men who neglect Christ, and try to win heaven through moralities, are like sailors at sea in a storm, who pull, some at the bowsprit, and some at the main-mast, but never touch the helm.—H. W. Beecher.

SAVED BY THE "ROCK OF AGES"

When a shipwrecked sailor, left to the mercy of the waves, has no help within reach or view but a spar or mast, how will he cling to it! how firmly he will clasp it! he will hold it as life itself. If a passing billow sweep him from it, with all his might he will make for it again, and grasp it faster than ever.

To part is to perish; and so he clings,—and how anxiously! So the awakened sinner feels. The ocean of wrath surrounds him; its billows and its waves go over him. Hell yawns beneath to engulf him. The vessel is an utter wreck. All its floating timbers are very rottenness. Oh! how he strains his eye, searching for a mast, a plank, a spar! His eye rests on the only hope, the only rock in the wide ocean of wrath,—the Rock of Ages, the Lord Jesus. He makes for the Saviour; he clasps him; he cleaves to him. Every terror of sin and of unworthiness that strives to loosen his hold only makes him grasp with more terrible and deathlike tenacity; for he knows that to part company is to perish. “I will not let Thee go.”—Rev. R. B. Nichol.

ONLY ONE DOOR OF SALVATION

Though there were many rooms in the ark, there was only one door. “And the door of the ark shalt thou set in the side thereof.” And so there is only one door in the ark of our salvation, and that is Christ. There are not two Christs preached, one in one chapel, and another in another.—Spurgeon.

WE MUST HAVE THE IMAGE OF CHRIST

When Tamerlane was in his wars, one of his captains dug up a great pot of gold, and brought it to him. Tamerlane asked whether it had his father’s stamp upon it; but when he saw it had the Roman stamp, and not his father’s, he would not own it. So God, at last, will own no knowledge but that which leaves the stamp of Christ, the image of Christ, upon the heart.—Brooks.

CHRIST THE CORE OF CHRISTIANITY

No worst thing ever done in the name of Christianity, no vilest corruption of the church, can de-

stroy the eternal fact that the core of it is the heart of Jesus. Branches innumerable may be lopped off and cast into the fire, yet the word "I am the vine" remaineth.—George MacDonald.

SALVATION IN NO OTHER NAME

A few persons were collected round a blind man, who had taken his station on the bridge over a canal in the City Road, London; and was reading from an embossed Bible. Receiving from the passersby of their carnal things, he was ministering to them spiritual things. A gentleman on his way home from the city was led by curiosity to the outskirts of the crowd. Just then, the poor man, who was reading in the fourth chapter of the Acts, lost his place, and, while trying to find it with his finger, kept repeating the last clause he had read, "None other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment; but the gentleman went away deeply musing. He had lately become convinced that he was a sinner, and been trying in many ways to obtain peace of mind; but religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load, and enable him to rejoice in God. The words he had heard from the blind man, however, rang like solemn music in his soul, "None other name." When he reached his home, and retired to rest, these words, like evening chime from village tower nestling amongst the trees, were still heard, "None other name—none other name—none other name;" and when he awoke, in more joyful measure, like matin bells saluting the morn, the strain continued, "None other name—none other name—none other name." The music entered his soul; and, by the blessing of God, he awoke to a new life. "I see it all," said he; "I see

it all! I have been trying to be saved by my own works, my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save. To him I will look. Neither is there salvation in any other; for there is none other name, none other name, none other name, under heaven, given among men, whereby we must be saved."

CHRIST'S LOVE FOR SINNERS

CHRIST'S SYMPATHY FOR SINNERS

The sympathy of Christ includes our sin. He is sorry for us, and sympathises with us on account of our sin. Calvary, mountain of blessings, is testimony that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." No trumpet will ever speak as the death of Christ speaks in evidence of our woes and sorrows to affect the sympathetic heart of God, and make Him sorry for us. Living, He gave Himself for us; dying, He gave Himself for us; living again, He lives to intercede for us; and the further we can remove this idea from all our hearts, and the nearer we can bring it home to our consciousness of guilt, the more nearly shall we come to the feelings of Christ toward those who are sinful. Let me, in this connection, read a verse or two preceding our text:—"The Word of God," that is, God's mind—"is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of our soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and open unto the eyes of Him with whom we have to do."

What a tremendous expression of God's insight into, His familiarity with, and the universality of His knowledge of, every throb and fluctuation of the wickedness of the human soul! It is anatomised, dissected, laid open, and God looks upon it, and He sees the whole of it perfectly. And it is in view of this knowledge of God of the intensity and the interiority of our moral unworth and sinfulness that we have this exhortation: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."—Beecher.

CHRIST WILLING TO SAVE

John 6:37.—"Him that cometh unto me I will in no wise cast out." Recently rendered by Matthew of Erberg, in his Italian Bible, "I will by no means thrust him out of doors." Dr. A. Clarke regards the figure, as that of a poor man in deep distress and poverty, who comes to a nobleman's house for relief; he appears at the door, and the owner receives him and relieves him. The strong negative, "I will in no wise cast him out," is equal to the affirmative—I will kindly and graciously receive him. Christ was *born at an inn*, says Bishop Hall, to prefigure his willingness to receive all comers. *The cities of refuge* were distributed over the land of Canaan, and made accessible to all, and kept with the gates open—clear types of Jesus, the strong refuge, ever ready to receive all needing shelter and protection.—Bowes.

CHRIST'S LOVE FOR HIS ENEMIES

When Pompey's adherents deserted him, and went over to Cæsar, or were taken prisoners and brought to Cæsar, he loaded them with favors and honors. He declared that it was his highest pleasure to save his enemies who had fought against him. Such clem-

ency and favor is that which Christ shows even to those who have opposed him most.—Foster.

CHRIST SAVES THE "BRUISED REED"

"A bruised reed He will not break." Simple, but expressive emblem! The most fragile thing in nature is the shivering reed by the river side. The Eastern shepherd tending his flock by the streams where these reeds grow, appears to have used them for his rustic pipe. When one of them was bruised or broken, he never made the attempt to mend it. By inserting it among the others he would make his instrument discordant, and accordingly he threw it aside as worthless. Not so the Great Shepherd. When a human soul is bruised and mutilated by sin, He casts it not away. That bruised reed "He will not break." He repairs it for its place in the heavenly instrument, and makes it once more to show forth His praise.—Macduff.

CHRIST DRAWS SINNERS TO HIMSELF

Among the several wonders of the loadstone, this is not the least, that it will not draw gold nor pearl, but, despising these, it draws the iron to it, one of the most inferior metals: thus Christ leaves the angels, those noble spirits, the gold and the pearl, and he comes to poor sinful man, and draws him into his embraces.—T. Watson.

CHRIST ACCEPTS THE REJECTED

By going to the lowest stratum of human nature, Christ gave a new idea of the value of man. He built a kingdom out of the refuse of society. To compare small things with great, it has been pointed out by Lord Macaulay, that, in an English cathedral, there is an exquisite stained window, which was made by an apprentice out of the pieces of glass

which had been rejected by his master; and it was so far superior to every other in the church, that, according to tradition, the envious artist killed himself with vexation. All the builders of society had rejected the "sinners," and made the painted window of the "righteous." A new builder came: his plan was original, startling, revolutionary; his eye was upon the condemned material; he made the first last, and the last first; and the stone which the builders rejected he made the head stone of the corner. He always specially cared for the rejected stone. Men had always cared for the great, the beautiful, the righteous: it was left to Christ to care for sinners.

CHRIST LOVED SINNERS ENOUGH TO DIE FOR THEM

In the French revolution, a young man was condemned to the guillotine, and shut up in one of the prisons. He was greatly loved by many, but there was one who loved him more than all put together. How know we this? It was his own father, and the love he bore his son was proved in this way: when the lists were called, the father, whose name was exactly the same as the son's, answered to the name, and the father rode in the gloomy tumbril out to the place of execution, and his head rolled beneath the axe instead of his son's, a victim to mighty love. See here an image of the love of Christ to sinners; for thus Jesus died for the ungodly.—Spurgeon.

CHRIST WILLING TO SAVE

CHRIST SAVES EVEN HIS ENEMIES

When the Jewish rulers, who had sworn the life of Jesus away before the tribunal of the Roman governor, heard first of his resurrection, they remonstrated with the witnesses: "Ye intend to bring this man's

blood upon us." The resurrection of Jesus had no other meaning to them than vengeance. They reasoned: "If he whom we slew is exalted, woe unto us!" But to these very men the apostles preached pardon. They proclaimed that Jesus is exalted for the purpose of showing mercy to his murderers. He is exalted to give, and he gives even to them. He gives to all, and upbraideth not. Now that he is exalted, and his enemies are in his power, instead of taking vengeance, he gives remission of sins. The water is exalted into the heavens in order that it may give rain upon the earth—it is exalted to give. It is drawn up, as by a resurrection; and arises pure into the heavens, that it may be in a capacity to send refreshing to the thirsty ground. In the same way he who comes as rain on the mown grass was exalted that he might give—that he might give himself, as the living water, to his own.—Arnot.

CHRIST KNOCKS AT THE HEART

The Emperor Henry IV., the mightiest sovereign of Europe, brought upon himself the anathema of Pope Hildebrand by disregarding his edicts. The Pope soon stirred up the people against him, and he was glad to seek a reconciliation. The Emperor went in person to the Pope's residence at Canossa, and stood in an outer court for three days, amid the cold of winter, barefoot, clad only in a woolen shirt, seeking absolution. Christ stands without the soul of man, asking for admission. The pope self, with an assumption greater than that of Hildebrand, refuses admittance. He has waited not days, but weeks and years, and may ere long depart forever.—Foster.

CHRIST READY TO SATISFY MEN'S SOULS

There is no food for soul or body, which God has not symbolized. He is light for the eye, sound for

the ear, bread for food, wine for weariness, peace for trouble. Every faculty of the soul, if it would but open its door, might see Christ standing over against it, and silently asking by his smile, "Shall I come in unto thee?" But men open the door, and look down, not up; and thus see him not.—Beecher.

CHRIST WILLING TO SAVE ALL

Jesus Christ challenges the faith of the world because he is the Son of Man. He could not be the Son of God if he were not the Son of Man. If there were the slightest fragments of this race that he ignored, or for whom his instructions were not intended, or for whom he did not suffer, then he is not the Saviour of Mankind.

He that comes as the Sun of righteousness comes with healing in his wings for all the nations of the earth, and he who comes announcing his mighty programme, comes announcing himself as the world's one hope and Redeemer and Saviour. The universality of his claim is fundamental. He stakes everything upon it. And in so doing, he has broadened the minds of his disciples and taught us to believe that this religion which he promulgated and which he lived, which springs from his open sepulcher, is intended to be universal.—Bishop Eugene R. Hendrix.

CHRIST OUR CITY OF REFUGE

The ancient city of refuge was a very beautiful type of Christ. Every thing was done to render the city easy of access. It was not to be built in a valley, concealed among trees, but set on a hill, that it might be seen from afar. So "Christ is exalted to be a Prince and a Saviour," and "exalted to show mercy." The roads leading to it were to be very wide and spacious. Once every year, the magis-

trates sent workmen to clear them, and put them into complete repair. So the way to Christ is plain; and it is the work of ministers to keep it clear. God says to them, "Cast up the highway, take up the stumbling-block, gather out the stones, prepare the way of my people." Stones were set up on the road at every crossway, for fear the fugitive should go astray. The word REFUGE! was written on the stone in large letters; so that one might read as he ran. Thus do faithful preachers and teachers direct sinners to the Saviour, and cry, "Refuge! 'Flee from the wrath to come!'" The gates were never shut, day nor night; so that at any hour the manslayer could enter. Christ says, "Him that cometh to me I will in no wise cast out." The people of the city were to receive the fugitive, and provide him with food and lodging and everything he needed. So does Christ feed and clothe those who flee to him. He that believeth shall never hunger nor thirst. There is no want to them that fear him. This city was for all strangers as well as for Jews. So Christ is offered alike to all of every kindred and people and nation and tongue.—Foster.

CHRIST FORGIVES THE GREATEST SINS

The sin forgiven by Christ in heaven,
By man is cursed alway.—Willis.

SAVING POWER OF CHRIST

CHRIST THE REMEDY FOR SIN

There is a tree called the manchineel, which grows in the West Indies. Its appearance is very attractive, and the wood of it peculiarly beautiful: it bears a kind of apple resembling the golden pippin. This fruit looks very tempting, and smells very fragrant; but to eat of it is instant death; and its sap, or juice,

is so poisonous, that, if a few drops of it fall on the skin, it raises blisters, and occasions great pain. The Indians dip their arrows in the juice, that they may poison their enemies when they wound them. Providence hath so appointed it, that one of these trees is never found, but near it there also grows a *white wood* or a fig-tree; the juice of either of which, if applied in time, is a remedy for the disease produced by the manchineel. Sin, like this poisonous apple, looks pleasant to the eye, and men desire it, eat of it, and die; but there is a remedy at hand: it is the precious blood of the Son of God, which soothes the troubled conscience, and cleanses it from all sin. —Bible Treasury.

SAVED THROUGH THE BLOOD

One evening, two soldiers were placed as sentries at the opposite ends of a sallyport, or long passage, leading from the Rock of Gibraltar to the Spanish territory. One of them, from the reading of the Sacred Scriptures, was rejoicing in God his Saviour; while the other, from the same cause, was in a state of deep mental anxiety, being under strong convictions of sin, and earnestly seeking deliverance from the load of guilt that was pressing upon his conscience. On the evening alluded to, one of the officers, who had been out dining, was returning to the garrison at a late hour, and coming up to the sentry on the outside of the sallyport, and who was the soldier recently converted, he asked, as usual, for the watchword. The man, absorbed in meditation on the glorious things that had recently been unfolded to him, and filled with devout gratitude and love, on being roused from his midnight revery, replied to the officer's challenge with the words, "*The precious blood of Christ.*" He soon, however, recovered his self-possession, and gave the correct watchword.

But his comrade, who was anxiously seeking the Lord, and who was stationed as sentry at the other or inner end of the sallyport, a passage specially adapted for the conveyance of sound, heard the words, "*The precious blood of Christ*," mysteriously borne upon the breeze at the solemn hour of midnight. The words came home to his heart as a voice from heaven: the load of guilt was removed; and the precious blood of Christ spoke peace to the soul of the sin-burdened soldier.—Foster.

THERE IS BALM IN GILEAD

Alexander the Great was dying of a wound, which did not seem very dangerous at first; but it baffled his physicians, and was rapidly becoming mortal. One night, however, it is said he dreamed that some one had brought him a peculiar-looking plant, which, when applied to the festering sore, had cleansed and closed it. In the morning, when he awoke, he described the plant; and the historian informs us that it was sought for and found, and, when applied to the wound, the fiery pain subsided, and he was speedily healed. Now, your soul has received a deadly hurt: it has been stung by the old serpent, the Devil. The wound gets worse. There is a tender plant which is able to heal you: it is the Balm of Gilead. They used to wound the balsam-tree, in order to obtain its healing essence; and so for our transgressions the Saviour was wounded, and "by his stripes ye are healed."—Dr. J. Hamilton.

CHRIST IS THE GREAT PHYSICIAN

Though there be abundance of sin and guiltiness in us, yet there is abundance of grace and mercy in Christ to remove it. Be not discouraged; though thy sins abound, His grace superabounds much more. If a beggar hear of a common dole to be given at

such a place, at such a time, it affects him, and invites him to go; but when he sees many coming from it with arms full, laps full, baskets full, this gives him wings to make all haste unto it. If a sick man hear of a physician famous for healing and curing of all diseases, it stirs him up to go and try; but if he meet with hundreds coming from him, and telling him, "I have been there, and I thank God I am made whole," this puts life into him, and causes him to hasten to him. Thus it is: the Lord Jesus has provided a common dole of grace and salvation for every poor soul that stands in need of it, only He will have men come and receive it; they shall have it for carrying away. He is that soul-saving Physician; the blind, lame, deaf, and dumb, be the disease what it will, it's all one: if Christ be the Physician, all shall be made whole.—Bayne, 1617.

A PLENTIFUL SUPPLY OF GRACE

God hath laid up in Christ a rich and full treasure of grace to supply thy wants continually, "*It pleased the Father that in Him should all fulness dwell.*" Fulness, all fulness, all fulness dwelling; not the fulness of a land flood, up and down; not the fulness of a vessel to serve his own turn only, but of a fountain that lends its streams to others without lessening its own store.—Gurnall, 1617-1679.

CHRIST'S POWER TO SAVE AND KEEP

A personal experience of fifty years gives me an absolute knowledge of the saving, uplifting power of Jesus. His word has a power to rebuke, to cleanse, to comfort, to uphold, to enlighten me, incomparably greater than that of any other word which has ever reached me. The nearer I keep to him, and the more unreservedly I trust in him, so much the more ten-

derly do I feel the love of God redeeming, guiding and sanctifying me.—Thomas H. Hill.

CHRIST BLOTS OUT THE BLACK RECORD

Let me point you to a power which even today can cope with any emergency: Christ, the power of righteousness. He makes men right with God. He places them in harmony with the eternal, in tune with the infinite. He takes the weary, wayward child by the hand and leads it back to the Father's house. He clears the conscience of the awful, raking, embittering, debilitating consciousness of unforgiven guilt. He gives peace to the soul, peace that makes us calm and strong. He blots out the record of our folly and sin and shame which we wrote down upon the pages of life's story. He brings us into fellowship with God, so that His life becomes ours and our life is wrapped up in His.—Bishop John L. Nuelson, D.D.

CHRIST'S WORDS GIVE NEW LIFE

A creed is truth frozen into glittering icicles, but Christ's words are a blazing fire on a wintry hearthstone, which gives new life to the benumbed traveler who knocks at the door and asks for shelter.—Hepworth, *Herald Sermons*, p. 227.

FORGIVENESS FOREVER IN CHRIST

It was but thirty-three short years of a short lifetime that he lived on earth; it was but for three broken and troubled years that he preached the gospel of the kingdom; but forever, even until all the eons have been closed, and the earth itself, with the things that now are, have passed away, shall every one of his true children find peace and hope and forgiveness in his name, and that name shall

be Immanuel, which is, being interpreted, God with us.—Farrar, Closing words of book.

GIPSY FOUND PEACE IN CHRIST

A gentleman in England visited a company of gipsies, and found a lad alone and in bed, evidently in the last stage of consumption. His eyes were closed, and he looked as one already dead. Very slowly in his ear he repeated the Scripture, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He repeated it five times without any apparent response; he did not seem to hear even with the outward ear. On hearing it the sixth time he opened his eyes and smiled, and whispered, "And I never thanked him; but nobody ever told me! I 'turn him many thanks—only a poor gipsy chap! I see! I see! I thank him kindly!" He closed his eyes with an expression of intense satisfaction. The lips moved again. He caught, "That's it." Next day he was dead, or, rather, had fallen asleep in Christ. His father said he had been very "peaceable," and had a "tidy death."—Foster.

CHRIST A SHELTER FROM STORM

An irreligious young man was driven by a severe rain storm to take shelter in a church. He heard a sermon, but was not impressed. The preacher went to him and said, "I am glad to see you in the house of the Lord even under these circumstances. I hope you will find as good a shelter at the last great day. Remember him who is 'a covert from the storm,' and do not neglect that shelter into which the righteous run and are safe." This apposite personal application of the event which

brought him there was the means of leading him to Christ.—Foster.

SALVATION IN ACCEPTING CHRIST

Having Christ, we have salvation also; while, without receiving Christ himself, we cannot have the salvation. Having the fountain, we have its issuing streams. Cut off from the fountain, the streams will not flow to us. Christ offers himself to be the Bridegroom of the soul. He offers to endow his bride with all the riches of his own inheritance in the heirship of his Father. Taking him as our Bridegroom, and giving ourselves to him as the bride espouses her husband, with him we have all he has as well as all he is; while without him we can have neither. The mistake is that of seeking the salvation instead of seeking the Saviour; just the same mistake that the affianced would make if she should seek to have the possessions of him to whom she was engaged made over to her from him without their union in wedlock, instead of accepting his offer of himself, and having the hymeneal bond completed, by which he and all he has would become hers.—W. E. Boardman.

CHRIST SATISFIES GOD AND US

An aged saint was asked what was the Gospel she believed, and how she believed it. Her simple reply was: "God is satisfied with his Son, that is the Gospel I believe; and I am satisfied with him too, that is how I believe it."—Foster.

NO "VENTURE" IN TRUSTING CHRIST

Rev. Dr. Simpson, of Hoxton, England, spoke with disapprobation of a phrase often used by some good people, "venturing on Christ." "When I consider," said he, "the infinite dignity and all-sufficiency of

Christ, I am ashamed to talk of venturing on him. Oh! had I ten thousand souls, I would, at this moment, cast them all into his hands with the utmost confidence." A few hours before his dissolution, he addressed himself to the last enemy in a strain like that of the apostle, when he exclaimed, "O death! where is thy sting?" Displaying his characteristic fervor, as though he saw the tyrant approaching, he said, "What art thou? I am not afraid of thee. Thou art a vanquished enemy through the blood of the cross."—Foster.

EVERYTHING WE NEED IN CHRIST

Christ is goodness itself; a good, suitable unto all our wants. If you be poor, He is rich; if you be foolish, He is wise; if you be out of the way, "I am the way," saith He: if you want a director in the way, "I am the truth"; if you be in the dark, "I am the light"; a suitable good and an universal good. As all the sweetnesses that are in the flowers of the field and in the garden are brought in by the bees into the hive, and are there embodied in one hive; so all the attributes of God and the sweetness of them all are hived in Christ, in whom all the fulness of the Godhead dwells bodily. And He is an obtainable good, called the Rose of Sharon—the rose, not of the garden, but of the field, that every one may come at.—Bridge, 1600-1670.

CHRIST SAVES TO THE UTTERMOST

Who can now despair of Thy mercy, O God, that sees the tears of a Manasseh accepted? I remember an old lady who would not travel by railway, because she thought that some of the bridges were in bad repair, especially the Saltash bridge near her own house. Over that bridge she could not be persuaded

to pass, for fear her weight should break it down, although hundreds of tons weight were carried over it every day. At such folly everybody can smile. But when I hear a man say, "I have committed so much sin, that God cannot pardon it," I think his folly is far greater. Look at this huge train that went over that bridge, behold Manasseh laden with ponderous crimes! Mark what a train of sin there was behind him! Then look at the bridge, and see whether it starts by reason of the loaded team of sins which is rolling over it. Ah, no, it bears it up, and so would it bear the weight if all the sins that men have done should roll across its arches. Christ is "able to save to the uttermost them that come unto God by Him."—Spurgeon.

NO BOTTOM TO CHRIST'S RICHES

It is said that a Spanish ambassador, coming to see that so much cried-up Treasury of St. Mark, in Venice, fell a-groping at the bottom; and being asked the reason why he did so, answered, "In this, among other things, my master's treasure differs from yours: in that his hath no bottom as I find yours to have!"—alluding to the mines in Mexico, Peru, and other parts of the western India. So it may be said, and Scripture, history, and experience do abundantly testify, that men's coffers and mints may be exhausted, but the riches that are to be found in Christ Jesus have no bottom: millions of thousands feed upon Him, and He feels it not; He is ever giving, yet His purse is never empty; always bestowing Himself, yet never wanting to any that faithfully seek Him.—De Carbonensis, 1579.

CHRIST DOES NOT SAVE US BECAUSE WE DESERVE IT

If you say, "I do not know why He should save me! I am not worthy to be saved," that is a fact; you

are not. If you say, "I do not think I have a right to look to Him for salvation; I have not done anything that should give me a claim on Him for so great a blessing," that is true; you have not. It is not because you deserve divine mercies that you have a right to expect them.

I take a dozen beggar boys out of the street, and they say, "I do not know why you should like me; I am unlovely, and there is nothing attractive about me." That is so. And I take you that you may become lovely. "But I am filthy and ragged." Yes, you are; and I take you that you may be washed and clothed. "But I am stupid and ignorant." So you are; and I take you to educate you. "But I am full of all manner of wickedness." I know that; and it is because you are so wicked that I am determined, with God's help, to rescue you from the devil. I take you because you are such unmitigated urchins, to give you a better chance in the world.

Now, Christ does not take us because we are so pure and sweet, and virtuous and lovely. He takes us because He cannot bear to see a soul that is destined to immortality less than high and noble; and because He means to make us what He would have us to be, He sends us to school. "They that are well," He tells us, "need not a physician; but they that are sick." If you are sick, and will accept Him for your physician, He will cure you.—Beecher.

CHRIST AN EXHAUSTLESS SPRING

"I come very often," said the Pitcher one day to the Spring, which it again approached to be filled with its pure water. "I hope I do not come too frequently; but I soon get emptied, and as often need to be replenished."

"You are but one of a great many that come

with the same errand," answered the flowing Spring.

"It is very generous of you to give unto all that come," said the Pitcher, "and that, like myself, apply so frequently."

"I never refuse any, and send none empty away," replied the Spring. "And, however large the number that I take, I am not at all impoverished. I flow in order to supply the wants of the thirsting; and 'whosoever will, let him come.'"

Believers need to make constant application to the Lord Jesus Christ for spiritual supplies. The grace received yesterday will not meet the wants of the present day. The Christian says, like the Psalmist, "All my springs are in Thee." And the reply of the Saviour is, "Drink, yea, drink abundantly, O beloved."

Grace is free to all that will. Whosoever thirsts may come to the fulness which is in Christ Jesus. To this end the Gospel issues its invitations unto poor sinners, "Ho, every one that thirsteth, come ye to the waters" (Isa. lv. 1).—Bowden.

CHRIST'S LOVE AND CARE FOR US

CHRIST'S SYMPATHY FOR US

WHAT A FRIEND WE HAVE IN JESUS

What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer!

Are we weak and heavy laden,
Cumbered with a load of care?—
Precious Saviour, still our refuge,—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In his arms he'll take and shield thee,
Thou wilt find a solace there.

—Joseph Scriven.

JESUS SYMPATHIZES WITH US

We look upon an ant-hill, and see all the business activities, the fears, the little wars, the takings and losings of one side and another, and hardly think of the actors. They are scarcely more to us than the rolling sands which they disturb. We see these mimic strifes almost without a thought. And many suppose that God looks down upon this greater ant-hill, and beholds the thousand conflicts

of human experience, with just as little thought and care. "No," says the apostle, "our God is not one that is indifferent to, and without sympathy for, the actual experiences of men. We have not an high priest which cannot be touched with the feeling of our infirmities,"—with human weakness and with human want—"but was in all points tempted like as we are yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Beecher.

CHRIST'S CARE FOR THE WEAK

Heathenism was always exalting the top of society, the great men, and taking no thought for the masses below them. Christianity says, "The great and the strong can take care of themselves," and so seeks to elevate the lowest and poorest. Christ never warned us against not respecting a king's crown; but His words were, "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." As in the family, it is not the son of twenty-one years, but the babe, whom the mother rocks to sleep in the cradle; so, in Christ's family of earth, it is not the full-grown and the mature for whom He most tenderly provides; it is the weak, and those on whom the world's law tramples, that He takes tenderly up with His strong arm, and rocks in the cradle of His love and care.—Beecher.

CHRIST ABIDES WITH US

CHRIST ABIDING WITHIN

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no

more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—John 15:4-7.

CHRIST DELIGHTS TO DWELL WITHIN

All the glory and beauty of Christ are manifested within, and there he delights to dwell; his visits are frequent, his condescension amazing, his conversations sweet, his comforts refreshing; and the peace that he brings passeth all understanding.—Thomas à Kempis.

HOW CHRIST ABIDES WITHIN

This matter is likened, in the Bible, to hospitality. "I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." God comes to men's souls; He comes to the soul-house of men; He enters there; He holds communion with them. It is as if a benefactor entered into a dwelling to bring joy, treasure, relief—whatever gift he might please to bestow. Christ comes to me, transforming all that is visible and all that is invisible in me. I do not believe that God is a person who sits in one place as a man's body does. I stand here in my body; but that is not me. My thoughts are running quickly to and fro. They stretch from the rising of the sun to the going down of the same. I am where my thoughts are, and where my affections are. I am conscious that my inner manhood

spreads abroad, and is already superior to time and space. And my God is not a person in such a sense that He is fixed. Everywhere the affluent mind of God pervades the universe. He enters into my mind. He touches the springs of life and being in me. And it is the quality of the Divine indwelling to develop in men their superior nature—not their animal; to give authority and power to their faculties—love, and hope, and faith, and conscience, and the moral sense; to set them free from the dominion of the appetites and passions. I believe there is such a thing as an indwelling God. In other words, I believe there is such a thing as the direct sympathetic action of the Divine mind on certain parts of our mind.—Beecher.

CHRIST LIVED IN LUTHER

Martin Luther said, "If any one knocks at the door of my breast and says, 'Who lives there?' my answer is, 'Jesus Christ lives here, not Martin Luther.'" This experience is enjoyed when the soul is united in a personal, conscious, ever-abiding union with Christ.—Dr. Foss.

CHRIST SUPPLIES ALL OUR NEEDS

EVERY NEED SUPPLIED IN CHRIST

"What think you of our need of the Lord Jesus?" said Gotthold. "For my part, my soul is like a hungry and thirsty child, and I need his love and consolations for my refreshment; I am a wandering and lost sheep, and I need him as a good and faithful shepherd; my soul is like a frightened dove pursued by the hawk, and I need his wounds for a refuge; I am a feeble vine, and I need his cross to lay hold of, and wind myself about; I am a sinner and I need his righteousness; I am naked and bare,

and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit: in no situation, and at no time, can I do without him. Do I pray? he must prompt and intercede for me. Am I arraigned by Satan at the divine tribunal? he must be my advocate. Am I in affliction? he must be my helper. Am I persecuted by the world? he must defend me. When I am forsaken, he must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all the world, and all that it contains, than with thee, my Saviour; and, God be thanked! I know that thou, too, art neither able nor willing to do without me. Thou art rich, and I am poor; thou hast abundance, and I am needy; thou hast righteousness, and I sins; thou hast wine and oil, and I wounds; thou hast cordials and refreshments, and I hunger and thirst. Use me, then, my Saviour, for whatever purpose, and in whatever way, thou mayest require. Here is my poor heart, an empty vessel; fill it with thy grace. Here is my sinful and troubled soul; quicken and refresh it with thy love. Take my heart for thine abode; my mouth to spread the glory of thy name; my love, and all my powers, for the advancement of thy honor, and the service of thy believing people; and never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, 'Jesus needs me, and I him: and so we suit each other.'"

CHRIST GIVES US POWER

There are two kinds of magnets, steel magnets and soft iron magnets. The steel magnet receives its magnetism from the loadstone, and has it per-

manently; it can get along very well alone in a small way; it can pick up needles and do many other little things to amuse children. There is another kind of magnet which is made of soft iron, with a coil of copper wire round it. When the battery is all ready and the cups are filled with the mercury, and the connection is made with the wires, this magnet is twenty times as strong as the steel magnet. Break the circuit, and its power is all gone instantly. We are soft iron magnets; our whole power must come from the Lord Jesus Christ; but faith makes the connection, and while it holds we are safe.—C. D. Foss.

CHRIST ALONE CAN SATISFY

There are some plants which grow right up, erect, in their own sturdy self-sufficiency; and there are some feeble ones which take hold with their hands, and clasp and climb. The soul of man is like these last. Even in his best estate he was not meant to grow insulated and stand alone. He is not strong enough for that. He has not within himself resources sufficient to fill himself. He is not fit to be his own all-in-all. The make of his mind is an outgoing, exploring, petitionary make. The soul of man is a clasping, clinging soul, seeking to something over which it can spread itself, and by means of which it can support itself. And just as, in a neglected garden, you may see the poor creepers making shift to sustain themselves as best they can; one convolvulus twisting round another, and both dragging on the ground; a clematis leaning on the door, which will by and by open and let the whole mass fall down; a vine or a passion-flower wreathing round a prop which all the while chafes and cuts it; so in this fallen world it is mournful to see the efforts which human souls are making to get some sufficient ob-

ject to lean upon and twine around. One clasps a glittering prop, and it scathes him. The love of money blasts his soul, and it hangs round its self-chosen stay a blighted, withered thing. Another spreads himself more amply over a broad surface of creature-comfort, a snug dwelling, a well-furnished library, and a pleasant neighborhood, with the command of everything which heart can wish or fortune buy; but death opens the door, and, with nothing but vacancy to lean upon, he falls over on the other side a helpless and dejected being. And a still greater number, groping about along the ground, cleave to one another, and intertwine their tendrils mutually, and by forming friendships and congenial intimacies and close relations, try to satisfy their leaning, loving nature in this way. But it answers little in the end. The make of man's soul is upward, and one climber cannot lift another off the ground. And the growth of man's soul is luxuriant, and that growth must be stifled, checked, and scanty, if he have no larger space over which to diffuse his aspirations, his affections, and his efforts, than the surface of a fellow-creature's soul. But, weedy as this world-garden is, the Tree of Life still grows in the midst of it, erect in His own omnipotent self-sufficiency, and inviting every weary, straggling soul to lay hold of His everlasting strength, and expatiate upwards along the infinite ramifications of His endless excellences and all-inviting love.

God has formed the soul of man of a leaning, dependent make; and for the healthy growth and joyful development of that soul it is essential that he should have some object far higher and nobler than himself to dispread his desires and delights upon. That object is revealed in the Gospel. That object is Immanuel. His divinity is the Almighty prop, able to sustain the adhering soul so that it shall never

perish nor come into condemnation; the omnipotent support which bears the clinging spirit loftily and securely, so that the whirling temptations which vex it cannot rend it from the Tree of Life, and that the muddy splash, which soils and beats into the earth its sprawling neighbors, cannot tarnish the verdant serenity and limpid glories of its flowering head. And just as His Divine strength is the omnipotent prop of the adhering soul, so His Divine resources and His human sympathy make Him the all-sufficient object over which each emotion and each desire of regenerate humanity may boundlessly diffuse itself. And however delicate your feelings, however eager your affections, and however multitudinous the necessities of your intricate nature, there is that in this heavenly Friend which meets them every one. There are in His unimaginable compassions, and in His benignant fellow-feelings, holds sufficient for every craving tendril and eager clasper of the human heart to fix upon and wreath around.—Hamilton, 1814-1867.

CHRIST FILLS THE SOUL

You have stood by the seashore, and have noticed in some parts the deep holes in the sand and rock; but, when the tide has come up, it has filled up all those crevices and holes. There are wants in our hearts,—unsatisfied longings; look to Christ, in him there is a tide of grace to fill up every hollow and crevice in your nature.—Rev. Thomas Jones.

CHRIST SATISFIES EVERY LONGING

No one ever loved as Christ did, nor did anything so great and good as the Bible tells us of Him ever enter into the heart of man. It is a holy form that rises before the poor pilgrim like a star in the

night, and satisfies his inmost cravings, his most secret yearnings and hopes.—Matthias Claudius.

NO SATISFACTION OUTSIDE OF CHRIST

There is no agent that takes any rest or contentment but in its proper object. If a man had all the musical raptures and melodious harmony in the whole world before him, he could not hear it with his eyes, because it is the proper object of the ear: if never so triumphant shows or courtly masks, he could not see them with his ears, because they are the proper object of the eye. So it is with the soul of man. If it were possible that all the treasures, pleasures, honors, preferments, and delights which the world doth affect were presented and tendered to the soul, yet would they not afford unto it any true satisfaction, because they be not the proper object and center of the soul. It is the Lord only, or as a good martyr said once, "None but Christ—none but Christ can compass the soul about with true content and comfort."—Evans.

NO REST BUT IN CHRIST

The needle's point in the seaman's compass never stands still, but quivers and shakes till it comes right against the North Pole. The wise men of the East never stood still till they were right against the star which appeared unto them, and the star itself never stood still till it came right against that other Star which shined more brightly in the manger than the sun did in the firmament; and Noah's dove could find no rest for the sole of her foot all the while she was fluttering over the flood, till she returned to the ark with an olive branch in her mouth. So the heart of every true Christian can find no rest till Christ put forth His hand and receive her to Himself.—Clark, 1599-1682.

SOUL REST FOUND IN CHRIST

The hearts of believers are like the needle troubled by the loadstone, which cannot rest until it comes to the point whereunto, by a secret virtue, it is directed: for being once touched by the love of Christ, receiving therein an impression of sweet ineffable virtue, they will ever be in motion and restless until they come unto Him, and behold His glory.—Owen, 1616-1683.

CHRIST MEETS EVERY NEED

Dr. Guthrie says: "How difficult it would be to name a noble figure, a sweet simile, a tender or attractive relationship, in which Jesus is not set forth to woo a reluctant sinner and cheer a desponding saint! Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is a surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Must I face that black and gathering storm? He is an anchor, sure and steadfast. Am I to be tried? He is an advocate. Is sentence passed, and am I to be condemned? He is pardon. To deck him out and set him forth, Nature culls her finest flowers, brings her choicest ornaments, and lays these treasures at his feet. The skies contribute their stars. The sea gives up its pearls. From fields, and rivers, and mountains, Earth brings the tribute of her gold, and gems, and myrrh, and frankincense, the lily of the valley, the clustered vine, and the fragrant rose of Sharon." Tertullian said, "If thou endurest wrong for Christ's sake, he is a revenger; if sorrow, he is a comforter; if sickness, he is a Physician; if loss, he is a Restorer; if life, he is a reviver."

CHRIST SUPPLIES OUR NEEDS CONTINUALLY

The believer is like the ship; it is not enough that he hath the sails of grace implanted, but he must have the wind of the Spirit filling his sails, otherwise he cannot make way towards the heavenly port. The believer is like a branch, that hath nothing of its own but what it receives from the root, even as itself doth so spring from the root: he is like the moon which, as appeareth from the eclipse, hath no light of itself, but increaseth, and cometh to full, as it receiveth from the sun. Let none think that believers have no further use for Christ after their first believing and receiving of Him; nay, as Christ is the author, so He is the finisher of faith.—Erskine, 1685-1752.

CHRIST LIKE THE RIVER AND SUN

I have found it an interesting thing to stand on the edge of a noble rolling river, and to think, that although it has been flowing on for six thousand years, watering the fields, and slaking the thirst of a hundred generations, it shows no sign of waste or want. And when I have watched the rise of the sun as he shot above the crest of the mountain, or, in a sky draped with golden curtains, sprang up from his ocean-bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvest of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full, for centuries of boundless profusion. Yet what are these but images of the fulness that is in Christ? Let that feed your hopes, and cheer your hearts, and brighten your faith, and send you away this day,

happy and rejoicing! For when judgment-flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness, or veiled in the smoke of a burning world, the fulness of Christ shall flow on throughout eternity, in the bliss of the redeemed. Blessed Saviour, Image of God, Divine Redeemer! in thy presence is fulness of joy; at thy right hand there are pleasures forevermore. What thou hast gone to heaven to prepare, may we be called up at death to enjoy!—Dr. Guthrie.

CHRIST'S CARE FOR US

CHRIST'S LOVE LIKE THE SKY AND SEA

What beautiful emblems of Christ's love are the two grandest objects of nature, sapphire sea and sapphire sky; the boundless extent of heaven's blue field cannot be measured even by the astronomer; so the length and breadth, and height and depth of the love of Christ surpass all knowledge. We know something of what is nearest us of the sky, the human side of it, as it were. That part which lies immediately above our earth is familiar to us, from the offices of beauty and usefulness which it serves; the firmament in this respect shows forth the handiwork of God in ministering continually to our wants. But the profound abysses of blue beyond, the eternal, unchangeable heavens that declare God's glory, and that seemingly have no relation to man, are utterly incomprehensible to us; the very stars themselves only give us light to show the infinity of space in which they are scattered. So the love of Christ in its human aspect, as displayed in the work and blessings of redemption, and in offices of care and kindness to us, is so far comprehensible, for otherwise we could

not build our trust upon it, and St. Paul, would not speak of *knowing* it; but its infinite fulness, its divine perfection, its relation to the universe, is utterly beyond our knowledge, and eternity itself, though spent in acquiring larger and brighter views of it, will fail to exhaust the wondrous theme. The boundless blue sky of Christ's love bends over us, comprehends our little life within it, as the horizon embraces the landscape; wherever we move, we are within that blue circular tent, but we can never touch its edges; it folds about with equal serenity and adaptability the lofty mountain and the lowly vale, the foaming torrent and the placid lake; the bold, rugged, aspiring nature, and the quiet retiring disposition, the man of action, and the man of thought, the impetuous Peter and the loving John; it softens the sharp extremes of things, and connects the highest and lowest by its subtile, invisible bonds, and yet stretches far aloft beyond the reach of sight or sense into the fathomless abyss of infinity. Or, to take the sea as the comparison, the sea touches the shore along one narrow line, and all the beauty and fertility of that shore are owing to its life-giving dew and rains; but it stretches away from the shore, beyond the horizon, into regions which man's eye has never seen, and the further it recedes the deeper and the bluer its waters become. And so the love of Christ touches us along the whole line of our life, imparts all the beauty and fruitfulness to that life, but it stretches away from the point of contact into the unsearchable riches of Christ, the measureless fulness of the Godhead, that ocean of inconceivable, incommunicable love which no plummet can sound, or eye of angel or saint ever scan; and the love that we cannot comprehend, that is beyond our reach, is as much love as that whose blessed influences and effects we feel.—Macmillan.

CHRIST SUSTAINS US CONSTANTLY

When a small scion is grafted into a tree, a stream of sap and juice begins to flow from the stock into the branch which has been grafted in, till at length it shall blossom and bud and bring forth fruit; it partakes at once both of the root and fatness of the tree. Precisely as the sap flows from the stock into the branch which has been grafted in, so does one continued stream of fruitfulness flow from the Saviour to the souls of those who are really united to him, and who are branches abiding in him. Christ is made sanctification (1 Cor. 1:30).—F. F. Trench.

CHRIST'S CONSTANT CARE FOR US

This concurrent testimony of many witnesses confirms me in what I think the Scriptures plainly teach, that the soil of human nature—though many spots are certainly better weeded, planted, and manured than others—is everywhere the same, universally bad, and of itself only capable of producing noxious weeds and nourishing venomous creatures. We often see the effects of culture, skill, and expense will make a garden where all was desert before. When Jesus, the good Husbandman, encloses a soil, and separates it from the waste of the world, to make it a residence for Himself, a change presently takes place; it is planted and watered from above, and visited with beams infinitely more cheering and fertilising than those of the material sun. But its natural propensity to bring forth weeds still continues; and one half of His dispensations may be compared to a company of weeders, whom He sends forth into His garden to pluck up all which He has not planted with His own hand, and which, if left to grow, would quickly overpower and overtop the rest. But, alas! the ground is so impregnated with evil seeds, and

they shoot in such quick succession, that, if this weeding work were not constantly repeated, all former labour would be lost. *Hinc illæ lachrymæ!* hence arises the necessity of daily crosses and disappointments, daily changes of frame, and such multiplied convictions that we are nothing, and can do nothing of ourselves; all are needful, and barely sufficient to prevent our hearts from being overrun with pride, self-dependence, and security.—Newton, 1725-1807.

CHRIST OUR SURE FOUNDATION

As he that setteth the foundation of his house upon a firm rock may be sure that the foundation shall be able to bear the weight of that which shall be set upon it, and that no rain or flood shall wash it away; so he that buildeth his faith upon Christ, as he is set out and preached unto us in the gospel, shall be sure that hell-gates—that is all the power, force, and cunning of the Devil—shall never be able to prevail again him.—Cawdray.

CHRIST OUR PILOT

A voyager who had been several days storm-tost on a dangerous coast, as his ship was about to pass a point of even greater danger, hesitated to go to his stateroom, lest the sailors should fail of their duty, through weariness, and the ship be wrecked. Having expressed his fear to the captain, he said, "You need not fear: I shall stand at the helm." So Jesus says to every timid soul who trusts in him.

CHRIST OUR SHELTER IN STORM

Along the exposed routes among the Alps places of shelter have been erected. Into these the threatened or weary traveler may enter and find protection and refreshment. The pilgrim of the desert finds stone

shelters erected by beneficent hands by the wayside, in which he may hide from the resistless storm. Such is Christ to thee, O pilgrim of Life; thy shelter, thy refuge, thy rest, "the shadow of a great Rock in a weary land."—Foster.

CHRIST OUR KEEP

The castles of feudalism were surrounded with walls, and moats that could be filled with water. These defences were called the keep of the castle. Whosoever would reach the castle must scale or destroy its walls and encounter the archers upon them and swim its moat. Christ is the keep or keeper of all his followers. He defends them from all assaults of hell and sin.—Foster.

HOW CHRIST ABASED HIMSELF FOR US

Christ came from the bosom of His Father, from the incomprehensible, surpassing glories in the Godhead, from an eternal enjoyment of an absolute, uninterrupted bliss and pleasure, in the mutual, ineffable intercourse between Him and His Father. The heaven of heavens was His habitation, and legions of cherubims and seraphims His humble and constant attendants. Yet He was pleased to disrobe Himself of all His magnificence, to lay aside His sceptre and His glories, and, in a word, to "empty Himself," as far as the essential fulness of the Deity could be capable of such a dispensation.

And, now, if by the poor measures of a man we may take an estimate of this great action, we shall quickly find how irksome it is to flesh and blood to have been happy, to descend some steps lower, to exchange the estate of a prince for that of a peasant, and to view our happiness only by the help of memory. For how hard a task must obedience needs be to a spirit accustomed to rule! How uneasy must

the leather and the frieze sit upon the shoulders that used to shine with the purple and the ermine! All change must be grievous to an estate of absolute, entire, unmingled happiness; but then to change to the lowest pitch, and that at first, without inuring the mind to the burden by gradual intermediate declensions, this is the most afflicting calamity that human nature can be capable of. And yet what is all this to Christ's humiliations? He who tumbles from a tower surely has a greater blow than he who slides from a molehill. And we may as well compare the falling of a crumb from the table to the falling of a star from the firmament, as think the abasement of an Alexander from his imperial throne to the condition of the meanest scullion that followed his camp, any way comparable to the descension of Him who was "the brightless of His Father's glory, and the express image of His person," to the condition of a man, much less of a servant and a crucified malefactor,—for so was Christ treated: this was the strange leap that He made from the greatest height to the lowest depth, concerning which it might be well pronounced the greatest wonder in the world, that He should be able so far to humble Himself, were it not yet a greater that He could be willing.—South, 1633-1716.

CHRIST BEQUEATHED ALL THINGS TO US

Men make their wills and testaments; and Christ makes his. What they bequeath, they cannot be compelled to do it. And what is bequeathed to us in this testament of Christ is altogether a free and voluntary donation. Other testators usually bequeath their estates to their wives and children, and near relations, so doth this testator: all is settled upon his spouse, the church, upon believers, his children. A stranger intermeddles not with these mercies. Men

give all their goods and estate that can be conveyed to their friends that survive them. Christ giveth to his church, in the New Testament, three sorts of goods: all temporal good things, all spiritual good things, all eternal good things. No such bequests as these were ever found in the testaments of princes. All that kings and nobles settle by will upon their heirs, are naught to what Christ hath conferred in the New Testament upon his people.—John Flavel.

LIVES IN AN ALLEY TO BE WITH US

“Where is Jesus Christ?” was once asked of a child. “He lives in our alley now,” was the reply; for the boy had learned that Christ is where he has friends to serve him.

CHRIST OUR MEDIATOR

CHRIST OUR MEDIATOR

There is one God and one Mediator between God and men, the Man Christ Jesus.—1 Tim. 2:5.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. 7:25.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.—1 John 2:1.

Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.—Heb. 4:14.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Rom. 8:34.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—Heb. 3:1.

For we have not an high priest, which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Heb. 4:15.

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.—Heb. 5:1.

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place,

having obtained eternal redemption for us. How much more shall the blood of Christ, who, through the Eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God?—Heb. 9:12-14.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.—Heb. 9:24.

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.—Heb. 10:11, 12.

He bare the sin of many, and made intercession for the transgressors.—Isa. 53:12.

Neither pray I for these alone, but for them also which shall believe on me through their word.—John 17:20.

In whom we have boldness and access with confidence by the faith of him.—Eph. 3:12.

LIKE PHOCION, CHRIST PLEADS FOR THE NEEDY

Phocion plead for the most unfortunate persons, and for this some of his countrymen condemned him. He used to say that the good had no need of an advocate. A celebrated criminal was cast into prison, and begged that Phocion would come to him. His friends sought to dissuade him, but he resisted all dissuasions, saying, "Let me alone, good people; where can we rather wish to speak to Aristogiton than in a prison?" So Christ pleads for those who need him most.—Foster.

GOD WELCOMES ALL THROUGH CHRIST OUR MEDIATOR

The Almighty manifests himself especially to us in the person of his Son, our Lord. . . . My love

for him meets his love for me. . . . Through him—the Mediator—our Father's arms are always stretched out to welcome every child who will turn toward him.—General O. O. Howard. *The Christian Herald*, June 14, 1899.

CHRIST OUR ADVOCATE

Based upon the atonement is the intercession of Christ. "If any man sin we have an Advocate with the Father." He is there to-day advocating our cause. Whether He presents His petitions in words or not I cannot tell. Perhaps His presence there is quite enough. We read that *Cæschylus* was condemned to death by the Athenians, and about to be led to execution. His brother, *Amyntas*, had signalized himself in the service of his country, and just as his brother was condemned he entered the court. He came in, and, without saying a word, he lifted up his arm—the stump of his arm, for he had lost his hand in battle. He lifted it up in the sight of all but said not a word, and when the judges saw this mark of suffering they forgave the guilty brother for the sake of him who had imperilled his life in behalf of the country. And perhaps Jesus Christ has only to present Himself before the throne of His Father and show the marks of suffering to obtain acquittal and pardon for transgressors.—J. C. Jones.

OFFICES OF CHRIST AS MEDIATOR

His mediatorship includes His appearing for us in heaven, His owning of our cause, and of our souls to God the Father: "Christ is not entered into the holy place made with hands, but into heaven, now to appear in the presence of God for us." He does not in an ordinary way and manner appear for us in heaven; but with an emphasis, He does openly

and publicly, before all the saints and angels, appear for us in the presence of God the Father. It is a comfort unto a man sometimes to have a good friend at court, at the king's elbow, that may own him and appear for him; but though a man have a friend at court, sometimes if there be any danger, he will not appear and own him; it may be he will own him, and countenance his cause as long as there is no danger, but no longer. But now, here we have a Friend in heaven, that will appear for us, and own our causes, and our souls, and in all conditions appear for us.—Bridge, 1600-1670.

CHRIST OUR HIGH PRIEST

When Aaron entered the Most Holy Place, he was bound to carry the names of the tribes of Israel upon his shoulders and upon his breast,—on his shoulders, in token that he bore the burden of their wickedness and their infirmities; upon his breast, in token of his love and care for them as next his heart. Such a High Priest is our Advocate. “We have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.” He died to make satisfaction. He lives to make intercession. We are on his shoulders, to have our burdens borne for us. We are near his heart, that he may both die and live for us. . . . It is a glorious thought: we have in heaven one we can think of, know, believe, love, delight in; bone of our bone, flesh of our flesh; one whom no accident can disable, no quarrel can estrange, no death remove: for he ever liveth to make intercession for us.—R. B. Nichol.

OUR LOVE FOR CHRIST

CHRIST OUR ALL

THE POET GILDER'S LOVE FOR CHRIST

If Jesus Christ is a man,
And only man, I say
That of all mankind I cleave to Him
And to Him I will cleave alway.

If Jesus Christ is a God
And the only God, I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air.
—Richard Watson Gilder.

CHRIST ALL OR NOTHING TO US

Christ is not valued at all unless he be valued
above all.—Augustine. None but Christ.—Lambert.

CHRIST ALL IN ALL TO BEECHER

It seems to me that first I saw Christ as the Star
of Bethlehem, but that afterward He seemed to ex-
pand, and I saw about a quarter of the horizon filled
with His light, and through years it came around
so that I saw about one-half in that light; and it
was not until after I had gone through two or three
revivals of religion that, when I looked around, He
was all and in all. And my whole ministry sprang
out of that. . . . I believe fully, enthusiastically,
without break, pause, or aberration, in the divinity
of Christ. . . . I believe that Christ is God man-

ifest in the flesh. . . . I would rather have one smile from Christ than to have the acclamations of a world. . . . What a babe's clothes are when the babe has slipped out of them into death, and the mother's arms clasp only the raiment, would be the Bible if the Babe of Bethlehem should slip out of it.—Beecher.

CHRIST PRECIOUS TO BELIEVERS

CHRIST'S NAME IN OUR HEARTS

Queen Mary was so much attached to her beautiful Calais, that when, in the exigencies of war, she lost it, she affirmed in her grief, that the name would be found written on her heart. The precious name of Christ will be found on every Christian's heart.

DYING MARTYR'S DEVOTION TO CHRIST

John Lambert suffered in the year 1538. No man was used at the stake with more cruelty than this holy martyr. They burned him with a slow fire by inches. But God was with him in the midst of the flame, and supported him in all the anguish of nature. Just before he expired, he lifted up such hands as he had all flaming with fire, and cried out to the people with his dying voice, with these glorious words, "*None but Christ! None but Christ!*" He was at last bent down into the fire and expired.

LOVED CHRIST BETTER THAN RELATIVES

A martyr was asked, whether he did not love his wife and children, who stood weeping by him? "Love them!" said he, "yes, if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in prison; yet, in comparison with Christ, I love them not."—Arvine.

LOVED CHRIST AS A BROTHER

"How many brothers have you?" said a gentleman to a little boy. The child stated the number, adding, "and one in heaven." "No, my son," interposed his mother, "you have no brother in heaven." "Yes, I have," said the boy. "Did you not tell me that God was my Father, and that Jesus Christ is the Son of God? Then he must be my Brother in heaven."

SUPREME LOVE FOR CHRIST

It is said that when Cato the younger was but a child, he was asked whom he loved most. He answered, "My brother." He was then asked whom next. He replied, "My brother." Again and again whom he loved, third, fourth and fifth, and so until the questioner was tired, and he still said "My brother." As he grew older he displayed the same disposition, and was never happier than when in his brother's company. The Christian should love Christ thus, first, last and above all others.—Foster.

WHAT CHRIST WAS TO HIM

I have been trying for thirty-five years to tell what I have seen in Christ. How much can be put in a sentence? His life is a pattern; His word is law; His love is inspiration; and to exalt Him makes life worth living and death worth dying.—William O. Shephard, Bishop of M. E. Church.

WILLING TO DIE FOR CHRIST

When Bishop Bonner told John Audly of the pain connected with burning, with a view of leading him to recant, he replied, "If I had as many lives as there are hairs on my head, I would lose them all in the fire before I would lose Christ."

CHRIST WAS HER ALL IN ALL

In the time of the Marian persecution there was a woman who, being brought before bloody Bonner, then Bishop of London, upon the trial of religion, he threatened her that he would take away her husband from her. Saith she, "Christ is my husband." "I will take away thy child." "Christ," saith she, "is better to me than ten sons." "I will strip thee," saith he, "of all thy outward comforts." "Yea, but Christ is mine," saith she; "and you cannot strip me of him." O, the assurance that Christ was hers bore up her heart and quieted her spirit, under all. "You may take away my life," saith Basil, "but you cannot take away my comfort;—my head, but not my crown: yea," said he, "had I a thousand lives, I would lay them all down for my Saviour's sake, who hath done abundantly more for me."—Brooks.

MANY DIE WILLINGLY FOR CHRIST

We see what hazards men run to get temporary riches: to the bottom of rocks for diamonds, to the bowels of the earth for gold and silver; such affections have the saints had towards the gospel. If they must dig in mines for Christ (as it was an usual condemnation, *Christiani ad metalla*) they were most willing so to do: they had a treasure there which the emperor knew not of; they had infinite more precious wealth from thence than he. If they must fetch Christ in the fire, or wrestle for him, as for a precious prize, with the wild beasts of the earth—if they be not suffered to wear Christ, except they put off themselves—how willing, how thankful are they for so rich a bargain! "Look to your life," said the governor to St. Cyprian, that blessed martyr, "be not obstinate against your own safety, but advise well with yourself." "*Fac quod tibi præceptum est,*"

saith the holy man; "*in re tam justa nulla est consultatio*;" "Sir, you are my judge, you are none of my counsellor; do the office which is committed to you; in so righteous a cause there is no further need of consultation."—Bp. Reynolds.

SUFFERED MARTYRDOM FOR CHRIST

David Straiton, one of the Scottish martyrs, was brought to the knowledge of the truth, through the instrumentality of John Erskine of Dun. One day, having retired with the young laird of Laurieston, to a quiet and solitary place in the fields, to have the New Testament read to him, it so happened, that in the course of reading, these words of our Savior occurred, "He that denieth me before men, in the midst of this wicked generation, him will I deny in the presence of my Father and his angels." On hearing them, he became of a sudden, as one enraptured or inspired. He threw himself on his knees, extended his hands, and, after looking for some time earnestly towards heaven, he burst forth in these words, "O Lord, I have been wicked, and justly mayest thou withdraw thy grace from me; but, Lord, for thy mercy's sake, let me never deny thee nor thy truth, for fear of death and corporal pains." The issue proved that his prayer was not in vain. For at his trial and death, he displayed much firmness and constancy in the defence of the truth, and gave great encouragement to another gentleman, Norman Gourlay, who suffered along with him.—Arvine.

HONORING CHRIST

HONORING CHRIST AS LORD

As in former times the custom hath been, that when one is taken prisoner in the fields, he that pays his ransom shall become always after his Lord; even so, likewise, Christ, when we were bond-slaves under hell, death, and condemnation, paid the ransom of our redemption, and freed us from the bondage of sin and Satan: and therefore in that respect he is our Lord.—Cawdray.

THE WHOLE UNIVERSE SHOULD HONOR CHRIST

See yon starry host! see the mighty cohorts of cherubs and seraphs! Let men begone, and they shall praise him; let the troops of the glorified cease their notes, and let no sweet melodies ever come from the lips of sainted men and women,—yet the chariots of God are twenty thousand, even many thousands of angels, who always in their motion chant his praise. There is an orchestra on high, the music of which shall never cease, even were mortals extinct, and all the human race swept from existence. Again: if angels were departed, still daily would he be praised; for are there not worlds on worlds, and suns on suns, and systems on systems, that could forever sing his praise? Yes! The ocean—that house of storms—would howl out his glories; the winds would swell the notes of his praise with their ceaseless gales; the thunders would roll like drums in the march of the God of armies; the illimitable void of ether

would become vocal with song; and space itself would burst forth into one universal chorus, "Hallelujah, hallelujah, hallelujah! still the Lord God omnipotent reigneth." And if these were gone, if creatures ceased to exist, He who ever liveth and reigneth would still be praised; for the Father would praise the Son, and the Spirit would praise him: and mutually blessing one another, and rendering each other beatified, still "daily would he be praised."—Spurgeon.

HONOR BELONGS TO CHRIST

Worship, honor, power and blessing,
Christ is worthy to receive;
Loudest praises without ceasing
Meet it is for us to give.
Help, ye bright angelic Spirits!
Bring your sweetest, noblest lays,
Help to sing Jesus' merits,
Help to chant Immanuel's praise.
—John Bakewell, Hymn Writer.

CASTING CROWNS AT HIS FEET

After King George III. was crowned, and invested with all his royal dignity, all the peers were allowed the privilege of putting on their crowns. They looked like a company of kings, as in some sense they were. But immediately they came, one by one, and laid down their crowns at their sovereign's feet, in testimony of their having no power or authority but what they derived from him; and having each kissed his sceptre, he allowed each of them to kiss himself; upon which their crowns were restored to them, and they were all allowed to reign as subordinate kings. This could not miss bringing to mind what is recorded in the Revelation of the whole redeemed company, who are said to be kings

and priests unto God, and who are to reign with Jesus Christ forever and ever; their casting down their crowns, and saying, "Thou are worthy to receive power and majesty." I thought with myself were I so happy as to make one of that innumerable company, redeemed from among men, I should not envy all the nobles in England.—Strachan.

WHY WE SHOULD LOVE AND HONOR CHRIST

To see Jesus clearly with the eye of faith, is to see the deep opening a way from Egypt's to freedom's shore; is to see the water gush, full and sparkling from the desert rock; is to see the serpent gleaming on its pole over a dying camp; is to see the life-boat coming when our bark is thumping on the bank, or ground on rocks by foaming breakers; is to see a pardon when the noose is round our neck, and our foot is on the drop. No sight in the wide world like Jesus Christ, with forgiveness on His lips, and a crown in His blessed hand! This is worth laboring for; praying for; living for; suffering for; dying for. You remember how the prophet's servant climbed the steeps of Carmel. Three years, and never cloud had dappled the burning sky—three long years, and never a dewdrop had glistened on the grass, or wet the lips of a dying flower; but the cloud came at last. No bigger than a man's hand, it rose from the sea; it spread; and as he saw the first lightnings flash, and heard the first thunders roll, how did he forget all his toils! and would have climbed the hill, not seven, but seventy times seven times, to hail that welcome sight!

It is so with sinners so soon as their eyes are gladdened with a believing sight of Christ. Be it that you have to climb the hill of prayer, not seven, but seven thousand times, such a sight shall more than reward all your toil.—Guthrie.

THE LIFE OF CHRIST

CHILDHOOD AND YOUTH OF CHRIST

CHRIST PERFECT IN YOUTH

We are apt to forget that it was *during this time* that *much of the great work of the second Adam was done*. The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, *without one polluting touch of sin*, this it was which, consummated by the three years of active ministry, by the Passion and by the Cross, constituted "*the obedience of one man*," by which many were made righteous. We must fully appreciate the words of this verse in order to think rightly of Christ. He had emptied Himself of His glory. His infancy and childhood were no *mere pretence*, but the Divine Personality was in Him carried through these states of weakness and inexperience, and gathered around itself the ordinary accession and experience of the sons of men. All the time the consciousness of His mission on earth was ripening,—"*the things heard of the Father*" (John xv. 15) were continually imparted to Him; the Spirit, which was not given by measure unto Him, was abiding more and more upon Him, till the day when He was fully ripe for His official manifestations,—that He might be offered to His own, to receive or reject Him,—and then the Spirit led Him up to commence His conflict with

the enemy. As yet, He was in favor with man also,—the world had not yet begun to hate Him; but we cannot tell how soon this feeling toward Him was changed, for He alleges (John vii. 7), “Me the world hateth because I testify of it, that its deeds are evil”; and we can hardly conceive such testimony, in the years of gathering vigor and zeal, long withheld. The incidents of Luke iv. 28, 29, can scarcely have arisen *only* from the anger of the moment.—Alford.

CHRIST GREW IN WISDOM

In regard to the second period, that of our Lord's youth and early manhood, one event at its commencement, which shows us how that grace unfolded itself in heavenly wisdom, is fully made known to us,—one event, but one only, to which one short verse (Luke ii. 52) is added, to teach us how that wisdom waxed momentarily more full, more deep, more broad, until like some mighty river seeking the sea, it merged insensibly into the omniscience of His limitless Godhead.

CHRIST'S YOUTH A PREPARATION FOR HIS MINISTRY

How full of meaning is the fact that we have nothing told us of the life of our blessed Lord between the twelfth and thirtieth years! What a testimony against all our striving and snatching at hasty results, our impatience, our desire to glitter before the world, against the plucking the unripe fruit of the mind, and the turning of that into a season of stunted and premature harvest, which should have been a season of patient sowing, of earnest culture and silent ripening of the powers.—Trench.

DIFFICULT TO UNDERSTAND CHRIST'S YOUTH

There is no more difficult subject in theology than that of the development of the human soul in Jesus. When we would trace the development of any other man, we soon find ourselves checked as Moses was when he wished to advance too near the burning bush. Moses said, with the curiosity natural to an educated and philosophical mind, "I will now turn aside, and see this great sight, why the bush is not burnt." But he heard a voice which said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Still, we are permitted to trace this subject as far as to learn in His youth, at least, Jesus grew in wisdom. His attainment of knowledge, at that period of His life, was progressive. Nor can we reasonably suppose it was otherwise afterwards: He learned obedience by the things which He suffered.—L. H. Wiseman.

HOW CHRIST DEVELOPED PERFECTLY IN YOUTH

There are two conceivable kinds of development: one, development through antagonism, through error, from stage to stage of less and less deficiency. This is our development; but it is such because evil has gained a lodgment in our nature, and we can only attain perfection through contest with it. But there is another kind of development conceivable, the development of a perfect nature limited by time. Such a nature will always be potentially that which it will become; *i.e.*, everything which it will be is already there, but the development of it is successive, according to time; perfect at each several stage, but each stage more finished than the last. The plant is perfect as the green shoot above the earth, it is all it can be then; it is more perfect as the creature

adorned with leaves and branches, and it is all it can be then; it reaches its full perfection when the blossom breaks into flower. But it has been as perfect as it can be at every stage of its existence.

Such was the development of Christ. He was the perfect child, the perfect boy, the perfect youth, the perfect flower of manhood. Every stage of human life was lived in finished purity, yet no stage was abnormally developed. He did not think the thought of a youth when a child, nor feel the feelings of a man when a youth; but He grew freely, nobly, naturally, unfolding all His powers.

A second illustration may make the matter clearer. The work of an inferior artist arrives at a certain amount of perfection through a series of failures, which teach him where he is wrong. By slow correction of error he is enabled to produce a tolerable picture. Such is our development.

The work of a man of genius is very different. He has seen, before he touches the pencil, the finished picture. His first sketch contains the germ of all. The picture is there; but the first sketch is inferior in finish to the next stage, and that to the completed picture. But his work is perfect in its several stages; not a line needs erasure, not a thought correction; it develops into its last and noblest form without a single error. Such was Christ's development,—an orderly, faultless, unbroken development, in which humanity, freed from its unnatural companion, evil, went forward according to its real nature. It was the restoration of humanity to its original integrity, to itself, as it existed in the idea of God.—Stopford Brooke.

CHRIST'S DEVELOPMENT UNLIKE THAT OF OTHERS

We, being defective in nature, are developed through error. By slow correction of mistakes, we

arrive at intellectual, by slow correction of faults, at moral excellence. But it is quite possible to conceive the entirely natural development of Christ's perfect nature, limited by time; the development, as it were, of a fountain into a river, perfect as the fountain, but not more than the fountain as a child; perfect as the rivulet, but not more than the rivulet as a boy; perfect as the stream, but not more than the stream as a youth; and perfect as the majestic river as a man. At each stage greater than at the last, more developed, but as perfect as possible to nature at each; and as the water of the fountain, rivulet, stream, and river is the same throughout, self-supplied, perennial in its source and flowing, so was it with the nature of Christ, and with His growth.—Stopford Brooke.

THE BAPTISM OF CHRIST

Why should our Lord, who was *without sin*, have come to a *baptism of repentance*? Because He was *made sin for us*. For the same reason He suffered the curse of the law. It became Him, being *in the likeness of sinful flesh*, to go through those rites and purifications which belonged to that flesh. There is no more strangeness in His having been baptized by John than in His keeping the passovers. The one rite, as the other, belonged to *sinners*, and *among the transgressors He was numbered*.—Alford.

THE TEMPTATION OF JESUS

CHRIST'S TEMPTATION LIKE MIST BEFORE SUNSHINE

The gloom and temptation of the wilderness preceded the glorious career of our Lord's ministry, as heavy mists often precede a brilliant summer's day.—L. H. Wiseman.

CHRIST TEMPTED THROUGH HIS HUMANITY

In the wilderness Jesus was not tempted as He was divine, but as He was human. The wind agitates the surface of the ocean, while its hidden depths are untroubled. These temptations troubled the outer humanity: the inner divinity they could not touch; nor was the inner divinity called forth in resisting them. As a man He suffered, as a man He resisted, as a man He conquered.—L. H. Wiseman.

THE TRANSFIGURATION OF CHRIST

It was seemingly on the Sabbath-day ("after six days") that this grand exception to the tenor of Christ's earthly history was manifested. It was a rehearsal of his ascension. His form, which had been bent under a load of sorrow, now erected itself, like the palm-tree from pressure, and he became like unto "a pillar in the temple of his God." His brow expanded; its wrinkles of care fled, and the sweat-drops of his climbing toil were transmuted into sparks of glory. His eye flashed forth like the sun from behind a cloud; nay, his whole frame became transparent. The light which had long lain in it concealed, was now unveiled in full effulgence: "His face did shine as the sun." His very raiment was caught in a shower of radiance, and became "white as no fuller on earth could whiten it." And who shall describe the lustre of his streaming hair, or the eloquent silence of that smile which sate upon his lips? "Light o'erflow'd him like a sea, and raised his shining brow,
And the voice came forth, which bade all worlds
the Son of God avow." —G. Gilfillan.

THE MIRACULOUS BIRTH OF CHRIST

CHRIST CONCEIVED OF THE HOLY GHOST

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.—Luke 1:30-35.

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.—Luke 1:41-45.

ANGELS REJOICED AT CHRIST'S BIRTH

And the angel said unto them, Fear not for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:10-14.

THE KORAN DESCRIBES CHRIST'S BIRTH

The angels said, O Mary, verily God sendeth thee good tidings, that thou shalt bear the Word proceeding from himself; his name shall be Christ Jesus, the son of Mary; honorable in this world and in the world to come, and one of those who approach near to the presence of God; and shall speak unto men in the cradle, and when he is grown up; and he shall be one of the righteous.—From the Koran.—Mohammed, Founder of the Mohammedan Religion, 570-632, A.D.

BIRTH AND DEATH OF CHRIST BOTH GREAT MYSTERIES

The death of Christ is a great mystery; but his birth is even a greater. That he should live a human life at all, is stranger than that, so living, he should die a human death. I can scarce get past his cradle in my wondering, to wonder at his cross. The infant Jesus is, in some views, a greater marvel than Jesus with the purple robe and the crown of thorns.—Crichton.

BISHOP HEBER DESCRIBES CHRIST'S BIRTH

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on his cradle the dewdrops are shining;
Low lies his head with beasts of the stall;
Angels adore him, in slumber reclining,
Maker, and Monarch, and Saviour of all.
—Reginald Heber.

CHRIST'S BIRTH PUT ALL THE BEST ELEMENTS IN
MOTION

Christ, while a child, setting the stars of heaven, the city of Jerusalem, the shepherds of Judea, the sages of the East, and the angels of God, in motion, attracting the best elements of the world, repelling the evil, presents a contrast which brings together the most opposite yet not contradictory things, and is too deep, too sublime, too significant to be the invention of a few illiterate fishermen!—Schaff.

DEITY OF CHRIST ECLIPSED AT HIS BIRTH

What theologians call the natural perfections of the Godhead, eternal existence, almighty power, infinite wisdom, with other attributes of the same order, suffered temporary eclipse in the incarnation of the Divine Word. Christ came with no majesty or terror, to fill the imagination with excitement or awe; with no visible pomp which could interfere with the full effect of the moral revelation. The circumstances in which He lived, all the incidents of His moral life gave emphatic and almost exclusive prominence to His moral and spiritual character. The divine justice, and mercy, and goodness, and com-

passion, and truth, all the elements of holiness, all the qualities which constitute moral perfection, are revealed to us in Him as they were never revealed before. The words which represent these attributes existed in the world before, but they did not stand then for ideas of the same magnitude and glory as those for which they stand now. We talk of mountains before we have seen the Alps—but when once we have looked on the glittering glaciers, and the desolate wastes of eternal snow, the word has a sublimity of meaning it never had till then. So, although in the mind of Moses and of David and of Isaiah, there were true and noble conceptions of the divine mercy, they must have been dim and poor when compared with the thoughts which John and Peter and Paul had of the same perfection.—R. W. Dale.

DEITY OF CHRIST VEILED BY HIS INCARNATION

It is recorded of Moses, who was a type of Christ, that after his familiar converse with God, descending from the mount, his face shone with such an excessive brightness, as it were by reflection from the face of God, that coming to the Israelites to deliver to them the Divine laws, he was fain to cover it with a veil: yet some rays of that miraculous splendour were visible through that mysterious veil, to assure them it was Moses himself who directed and governed them according to God's will.

Thus when the Son of God came down from the heaven of heavens to instruct the world, He shadowed the light of Deity with a veil of flesh: yet He was not so absolutely concealed under His humanity, but that from time to time beams of the Divine nature appeared in works so proper to God, that the apostle says, "We saw His glory as the glory of the only begotten Son of God."—Bates, 1625-1699.

TWO NATURES UNITED IN CHRIST

Seneca prudently observes that extraordinary effects in nature are unaccountable to us, as to their immediate proper causes, whilst we only consider the usual principles by which it works. Nay in the most common works of nature, how many things are so perceptible to sense that none is so stupid as to deny them, yet imperceptible to reason as to the manner of their production!

Who understands the admirable conjunction of the soul and body in man? How two metals of so precious and so base alloy, gold and lead, a spirit and matter, the one celestial, the other earthly, should so strictly combine, and notwithstanding such diversity in their natures and properties embrace with such concord in their inclination? Now if the sharpest eye, fixed with the greatest attention, cannot discern the manner of this natural union when the thing is above all doubt, can there be any pretence to disbelieve supernatural mysteries because we are not able to comprehend how they are effected?—Bates, 1625-1699.

DEITY AND HUMANITY COMPARED TO SPIRIT AND
MATTER

You are unable to explain the wonderful union of God and man in the nature of Christ; but are you more perfectly able to explain the wonderful union of matter and spirit in your own? Are you able to explain how it is that matter seems to be affected by the laws of spirit, so that the hands beckon, the feet walk, and the lips have language in obedience to the determinations of the intellect and will? or how is it that the spirit seems to be affected by the laws of matter, so that an afflicted body will sometimes make a clouded soul? In both cases you must believe, not

on the ground of your ability to explain the thing in question, but on the ground of its support by appropriate evidence.—Stanford.

THE INCARNATION GRADUALLY REVEALED

That he should be the seed of the woman was made known to Adam; but not of what nation, till Abraham; nor of what tribe, till Jacob; nor of what sex, till David; nor whether born of a virgin, till Isaiah. Thus, by degrees, was that great mystery of godliness revealed to mankind. "If any Jew object," saith Chrysostom, "how could a virgin bring forth? (*Dic ei, quomodo peperit sterilis et vetula?*)" ask him, 'How could Sarah, when old and barren, bear a child?' . . . This Head-stone of the corner was cut out of the mountain, without hands; this Flower of the field, this Rose of Sharon, hath heaven for his father, and earth for his mother. Was it not as easy to frame this second Adam in the womb, as that first Adam out of the mire?—J. Trapp.

GOD'S GOODNESS MANIFESTED IN CHRIST'S INCARNATION

The power of God doth brightly shine in the creation, the wisdom of God may be discerned in the government of things: but the incarnation of God is that work, is that dispensation of grace, wherein the Divine goodness doth most conspicuously display itself; how indeed possibly could God have demonstrated a greater excess of kindness toward us, than by thus, for our sake and good, sending His dearest Son out of His bosom into this sordid and servile estate, subjecting Him to all the infirmities of our frail nature, exposing Him to the worst inconveniences of our low condition? What expressions can signify, what comparisons can set out the stupendous vastness of this kindness? If we should imagine that a great prince

should put his only son (a son most lovely, and worthily most beloved) into rags, should dismiss him from his court, should yield him up into the hardest slavery, merely to the intent that he thereby might redeem from captivity the meanest and basest of his subjects, how faint a resemblance would this be of that immense goodness, of that incomparable mercy, which, in this instance, the King of all the world hath declared towards us, His poor vassals, His indeed unworthy rebels.—Barrow, 1630-1677.

THE MINISTRY OF JESUS

MINISTRY OF JESUS CONQUERED MANKIND

It was before Deity, embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the fasces of the lictors, and the swords of thirty legions were humbled in the dust.—Macaulay, 1800-1859.

LIFE OF CHRIST HIS GREATEST SERMON

What had the life of Jesus been to us, if we had only the record of his sermons, without the record of his going about doing good? I think the everyday life of Jesus touches the human heart more than the great truths which he uttered.—Bishop Matthew Simpson.

CHRIST SPOKE WITH EASE ABOUT HEAVENLY THINGS

His mode of speaking of heaven is like that of a prince who, having been educated in a splendid court, could speak with ease of many magnificent things, at the sudden view of which a peasant would be swallowed up in astonishment, and would find himself greatly embarrassed in an attempt to explain them to his equals at home.—Doddridge.

NO SOPHISTRY IN CHRIST'S TEACHINGS

In a numerous collection of our Saviour's apophthegms there is not to be found one example of sophistry or of false subtilty, or of anything approaching thereunto.—Paley.

MINISTRY OF CHRIST AN EXAMPLE IN SOCIAL RIGHT-
EOUSNESS

The patriarchs had faith in Christ before Christ came, and by faith they were saved. And if Christ is the Eternal Word, the Life and Light of all men, he may be known by faith apart from his incarnation. . . . That social righteousness which was the burden of the law and the prophets, Christ came himself to fulfil, and he announced that he was come to proclaim the year of jubilee, to heal the broken-hearted, to release the prisoners, to give sight to the blind. He set about this by his works of beneficence, and left it to be carried on by the new social state—the society which he founded as the model of a regenerate world.—Canon Fremantle at The Religious Parliament.

MEEKNESS OF CHRIST'S MINISTRY

He came not in the spirit of Elias, but with meekness and gentle insinuations, mild as the breath of heaven, not willing to disturb the softest stalk of a violet.—Jeremy Taylor.

JEWISH RABBI EXTOLS CHRIST'S MINISTRY

We cannot close our eyes to the one great fact that this man Jesus must have made a wonderful impression upon his hearers, by the thousand and one sweet things that he said. . . . His greatness belonged to no school. He was a man of the people.

The Essene ideal of love and brotherly kindness took new form in him. He felt that divine power of pity which cares not for the pollution of sinners, if only the sins can be wiped out by the tears of penitence. He had, unlike any other teacher or prophet, a message, a gospel of heavenly redemption for the despised, the illiterate, the forsaken, and they crowned him with the diadem of the Messiah. —Kaufmann Kohler.

TEACHINGS OF JESUS LIKE A GREAT LIGHT

Jesus taught with a degree of light to which that of Nature is darkness.—Joseph Butler, Author of *Analogy of Religion*. 1692-1752.

SERMON ON THE MOUNT MOST PRECIOUS

The Sermon on the Mount is admitted on all hands to be the best and most precious thing that Christianity has offered to the world.—W. K. Clifford, *Lectures and Essays*, p. 376.

OBJECT OF CHRIST'S MIRACLES

We distinguish a two-fold object of his miracles: the first a material one—the meeting of some immediate emergency, of some want of man's earthly life which his love urged him to satisfy; the other and higher one—to point himself out to the persons whose earthly necessities were thus relieved, as the one alone capable of satisfying their higher and essential spiritual wants; to raise them from this single exhibition of his glory in the individual miracle to a vivid apprehension of the glory of his entire nature. Nay, it was to be a sign to all others that they might believe in him as the son of God.—Neander.

THE RESURRECTION OF CHRIST

CHRIST'S RESURRECTION PROOF OF HIS DEITY

His resurrection was necessary to His being believed in as a Saviour. As Christ by His death paid down a satisfaction for sin, so it was necessary that it should be declared to the world by such arguments as might found a rational belief of it, so that men's unbelief should be rendered inexcusable. But how could the world believe that He fully had satisfied for sin, so long as they saw death, the known wages of sin, maintain its full force and power over Him, holding Him like an obnoxious person in durance and captivity? When a man is once imprisoned for debt, none can conclude the debt either paid by him or forgiven to him, but by the release of his person. Who could believe Christ to have been a God and a Saviour while He was hanging upon the tree? A dying, crucified God, a Saviour of the world who could not save Himself, would have been exploded by the universal consent of reason as a horrible paradox and absurdity. Had not the resurrection followed the crucifixion, that scoff of the Jews had stood as an unanswerable argument against Him. "Himself He cannot save; let Him come down from the cross, and we will believe in Him." Otherwise, surely, that which was the lowest instance of human weakness and mortality could be no competent demonstration of a Deity. To save is the effect of power, and of such a power as prevails to a complete victory. But it is expressly affirmed, "that Christ was cruci-

fied through weakness." Death was too hard for His humanity, and bore away the spoils of it for a time. So that, while Christ was in the grave, men might as well have expected that a person hung in chains should come down and head an army, as imagine that a dead body, continuing such, should be able to triumph over sin and death, which so potently triumphs over the living. The discourse of the two disciples going to Emmaus, and expecting no such thing as a resurrection, was, upon that supposition, hugely rational and significant. "We trusted," said they, "that this had been He who should have redeemed Israel;" thereby clearly implying, that upon His death they had let that confidence fall to the ground together with Him. For they could not imagine that a breathless carcass could chase away the Roman eagles, and so recover the Jews from under their subjection; which was the redemption that even the disciples (till they were further enlightened) promised themselves from their Messiah. But the argument would equally, nay, more strongly, hold against a spiritual redemption, supposing His continuance under a state of death, as being a thing in itself much more difficult. For how could such an one break the kingdom of darkness, and set His foot upon "principalities and powers, and spiritual wickedness in high places," who Himself fell a sacrifice to the wickedness of mortal men, and remained a captive in the lower parts of the earth, reduced to a condition, not only below men's envy, but below their very feet?—South, 1633-1716.

CHRIST THE GREAT TEACHER OF IMMORTALITY

Christ became the first reliable . . . teacher of the immortality of the soul. Reliable because of the prophecies which seemed fulfilled in him; reliable

because of the miracles which he wrought; reliable because of his own reviving after death, by which he sealed his doctrine.—Lessing.

CHRIST'S RESURRECTION LIKE SUNSHINE AFTER STORM

I do not know where I get that feeling; but as I read this connected history, it seems to me as though the crucifixion was like one of those summer thunderstorms that we have, in which all the heavens appear to be full of darkness, and conflict, and turmoil. The terrible thunder-cracks that roll through the darkness; the great striving winds that now tug at the trees which groan under their hands, and that now beat on the house; the hissing rain; all the wild commotion of the elements—these fill the soul full of imaginations and strange terrors. And yet we sleep (I used to, as a child), and wake, and sleep; and when the morning comes, there is not a cloud in the air. It is as if the heavens were one vast bowl, or goblet, filled with the wine of life; and the sun seems steeping the very heavens. Not a leaf moves except when a drop of water falls from it and changes its equipoise. And all the birds sing, and all voices seem jubilant, and all the earth seems refreshed and more beautiful. And so it affects me when I read of the tumult of the crucifixion on Calvary, and the after quiet.

For then, there are the scenes of the garden—the ministration of angels; the sweet surprise of the different groups that came to the sepulchre. It is all tranquil. It is all joyful. Previous to that event there had been tumult, from the time of Christ's appearance on the earth; but when once He has passed the portals of the tomb; when once He has come forth from the sepulchre, it is all serene; it is all sweet. It is as it should be. Now we can see it. The Saviour has risen; and all the signs and tokens of His

presence are gladness and radiance and peace.—Beecher.

BIBLE TYPES OF THE RESURRECTION

Isaac received back from the dead, Gen. 21:10-14; Heb. 11:19, "he received him in a figure" (or for a type). *Joseph* raised from the prison to the throne, Gen. 39:20; 41:39-45. *Jonah* restored, after three days and three nights in the whale's belly, Matt. 12:40. *Eliakim* signifies the resurrection of the Lord, Isa. 22, 20; see ver. 21-24. *The ark* resting after the flood on Mount Ararat, on the seventeenth day of the seventh month; the very day Christ rose, as some think, Gen. 8:4.—*Jukes on Offerings*. *Aaron's rod that budded*,—life springing out of death. "Just as Aaron was declared to be the man of God's choice in the matter of the priesthood, by the signs of resurrection life in his rod, which budded while all the other rods remained dead; so is Jesus declared to be the chosen one of God—his great high priest, the antitype of Aaron, by the resurrection from the dead; or, as it might have been rendered, "from among the dead ones."—A. L. Newton. *The first-fruits* offered as a pledge of the harvest, the morrow after the passover Sabbath, Lev. 23: 9-14. See 1 Cor. 15:20, "Christ the first-fruits." *The first-born*, having the pre-eminence—the beginning of strength and highest in rank; see Col. 1:18. Christ "the first-born from the dead;" Rev. 1:6, "the first-begotten of the dead." *The living bird* let loose at the cleansing of the leper, Lev. 14:53. *The scape-goat* probably, Lev. 16. *The corn of wheat*—first dying, then rising into life, John 12:24. *The temple destroyed* and raised, John 2:19. The TIME of Christ's resurrection is variously counted. *The first day*, the early morning, Luke 24:1. As we now count the days, the resurrection of Christ was, as it were,

a new starting-point of time. *The third day* from his death, according to the Hebrew mode of reckoning. "It is *ten times* expressly said that our Lord rose, or was to rise again, on the third day."—Bowes.

CHRIST'S RESURRECTION A PLEDGE OF OURS

And just as the first ripe ears of corn which grew on the plains and the mountain-sides of Palestine were immediately brought into the temple, and waved before the Lord, as a pledge that every ear of corn standing on and growing in Palestine should be safely reaped and gathered in; so the resurrection of Christ is a demonstration that we his people shall be raised again. If we sleep in Jesus, God will bring us with him; because he lives, we shall live also. Dry up your tears, then. Sometimes you go to the churchyard; sometimes you attend the remains of your relatives to their long homes, you go to "the house appointed for all living;" and sometimes you see the bones lying round the grave, and you are tempted to take them up, and ask, "Can these bones live? Can these dishonored, dishevelled, denuded bones live?" Can the dead live again? "Come, see the place where the Lord lay." As surely as the sepulchre of Christ became an empty sepulchre, so surely the sepulchres of his people shall become empty sepulchres also; as surely as he got up, and sung a jubilee of life and immortality, so surely shall his people come out of the grave. How beautifully has the prophet Isaiah expressed it! "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Thy dead men shall live; together with my dead body shall they arise."—Dr. Beaumont.

His resurrection is a pledge, not merely an illustration, of the resurrection of mankind. He is the

first fruits, as represented in Scripture; they are the harvest. He is the forerunner: they are the company for which He goes forth to make preparation. A forerunner is an absurdity if no one is to come after. If a man should go into a city, as it was customary to do in ancient times, crying, "Make ready! prepare!" if he should rush up to the hostelry and call out for every provision of chamber, and fuel, and raiment, and food, and he should be the only one that was to come, how preposterous it would be! There can be no forerunner except where there is a company to follow him, for whom he goes forward to prepare. Now Christ is the forerunner, and the race is following after Him.—Beecher.

THE CRUCIFIXION AND RESURRECTION LIKE BLOT- TING OUT AND RESTORING THE SUN

The death of Christ must have been the most overwhelming disaster to His disciples of which we can form any conception.

What if men were to be told that to-night the sun would be extinguished, by a decree of God that had gone forth, and that was irreversible? Who can conceive the consternation that would prevail? How men would gather! And as the sun began to reel towards the west, and show signs of irregularity, what terror would begin to come upon the boldest faces! And if, flaming with ominous flashes, the sun should go down at last, and seem to have fallen into a gulf of annihilation, what outcry would fill the now unilluminated night! And when men, having watched the east till the morning hour, saw that with it came no morning light, and that the day was undistinguishable from the night, they would begin with universal wail to proclaim their sorrow. The fields would droop; houses would be as sepulchres; business would hush in the street; the banker would forget

his bank, the miser his money, the mechanic his tools, and seekers of pleasure their places of resort; the sail would hang at rest in the harbour; there would be no light; all business must perish; nothing could grow; nothing could blossom; there could be no colour in the flower, none in the sky, none in pictures, and none in the living human face; life itself would be dead while yet alive; and the world would be buried. Men would begin to see that that subtle fluid which they had scarcely thought of in its regular abundance, in fact, carried in it all the conditions of human life, and mastered all things.

Just so was it with the disciples. Not a whit less amazing and overwhelming to them was the departure of the Light of the world, in which they had put their whole life, and after whose departure they felt that though they had life, they had nothing for it to do.

But what if after three hopeless, helpless days, when men had become almost rigid with despair, some watcher should cry out in the street, "I see light dawning in the east!" and the gray twilight should begin to creep toward light? What wild tidings would spread! How the sleepers would spring up out of horrid dreams! What shouts of joy would rend the air from throngs of men, as the light flamed forth and stretched up! What tears of gratitude would fill every eye! And as the sun rose gloriously above the horizon, parents and children would lock themselves in embrace; friends would greet friends; and the whole city would be intoxicated with gladness, and would burst into every extravagant gratulation: And would not a new epoch begin? In the calendar would be placed the glorious Resurrection of the Sun.—Beecher.

ASCENSION OF CHRIST

CHRIST'S TRIUMPHAL RETURN TO HEAVEN

"Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." As when Roman heroes returned from blood-red fields, and the senate awarded them a triumph, they rode in their chariot drawn by milk-white steeds through the thronging streets of the capitol, so did Jesus Christ when He led captivity captive receive a triumph at His Father's hands. The triumphal chariot bore Him through the streets of glory, while all the inhabitants thereof with loud acclaim saluted Him as Conqueror.

"Crown Him! crown Him!
Crowns become the victor's brow!"

It was the wont of the Roman conqueror as he rode along to distribute large quantities of money which were scattered among the admiring crowd. So our glorified Lord scattered gifts among men, yea to the rebellious also He gave those gifts that the Lord God might dwell among them; in this manner, then, to grace the triumph of Jesus, the Spirit of God was liberally poured out upon the Church below.—Spurgeon.

CHRIST ENTERED HEAVEN AS OUR HIGH PRIEST

The *high priest* entering the Holy of Holies once every year, on the day of Atonement, Lev. xvi.; Heb. 9:24-26. The Holy of Holies, where the symbol of Divine glory rested, typified heaven; and within that mysterious shrine the high priest, after he had made atonement for himself, for the sanctuary, and for the people, was to enter; and, dressed in the white linen robes common to the priesthood (not in the gorgeous robe of his high priesthood), was to sprinkle with blood before the mercy-seat seven times, taking with him also a censer full of burning coals, and sweet incense, beaten small. The *ark* carried up, with pomp and rejoicing, to Mount Zion, Ps. 24; 68:18. *Moses* going up into the mount to receive the law, Deut. 10, and *Elijah's translation to heaven*, followed by the double portion of his spirit being given to his successor, have generally been acknowledged by the church as figures of Christ's ascension. Some add *Samson's* victoriously carrying up the gates of Gaza to the top of the hill, Judges 16:3. —Bowes.

EDWIN ARNOLD DESCRIBES CHRIST'S ASCENSION

He shewed in full midst of Jerusalem,
Amongst the eleven,—nail-marks on hands and feet,
Rose-red, and spear-gash scarring the white side;
And ate of fish and honey from their board;
Then blessed, and led them forth to Olivet;
And passed—as if, they said, a waiting cloud
Received Him out of sight.

—Edwin Arnold, *The Light of the World*, pp. 24, 266, 280, 284, 285.

THE SECOND COMING OF CHRIST

EVENTS PRECEDING CHRIST'S COMING

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.—Dan. 12:4.

And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.—Dan. 12:9.

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.—Luke 17:26-30.

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.—Acts 2:19, 20.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say Peace and safety; then sudden destruction cometh upon

them as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.—1 Thes. 5:1-4.

Let no man deceive you by any means for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.—2 Thes. 2:3.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Speaking lies in hypocrisy; having their conscience seared with a hot iron. Forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth.—1 Tim. 4:1-3.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasures more than lovers of God.—2 Tim. 3:1-4.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.—Jas. 5:7.

Ye have heaped treasure together for the last days.—Jas. 5:3.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.—2 Pet. 3:3, 4.

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists: whereby we know that it is the last time.—1 John 7:18.

How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.—Jude 18.

CHRIST'S COMING FOR HIS SAINTS

For the Son of man shall come in the glory of his Father with his angels.—Matt. 16:27.

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.—Matt. 24:26, 27.

And then shall appear the sign of the Son of man, in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.—Matt. 24:30, 31.

Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.—Matt. 24:42, 44.

And at midnight there was a cry made Behold, the bridegroom cometh; go ye out to meet him.—Matt. 25:6.

Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.—Mark 8:38.

Blessed are those servants, whom the lord when he cometh shall find watching.—Luke 12:37.

I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field: the one shall be taken, and the other left.—Luke 17:34-36.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1:11.

So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.—1 Cor. 1:7.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—1 Cor. 11:26.

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.—Phil. 3:20.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.—1 Thes. 4:16-18.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore, let us not sleep, as do others; but let us watch and be sober.—1 Thess. 5:2, 4, 6.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.—Tit. 2:13.

So Christ was once offered to bear the sins of

many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. 9:28.

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.—James 5:8, 9.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen.—Rev. 1:7.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—Rev. 22:12.

ALL SHOULD BE PREPARED FOR CHRIST'S COMING

Meditate of Christ's coming to judgment. Surely thou wilt not easily sleep while this trumpet, that shall call all mankind to judgment, shall sound in thy ear. The reason why men sleep so soundly in security is, because they either do not believe this, or at least do not think of it seriously, so as to expect it. The servant that looks for his master will be loth to be found in bed when he comes; no, he sits up to open the door for him when he knocks. Christ hath told us He will come, but not when, that we might never put off our clothes, or put out the candle; "Watch therefore, for ye know not what hour the Lord doth come."—Gurnall, 1617-1677.

THE COMING OF CHRIST TOWERS ABOVE OTHER EVENTS

This great event is constantly represented in the New Testament as near, and the view is natural and true. Never does the meeting with a beloved friend come so close to us as when we have just parted from

him. Love makes the tears of farewells sparkle into welcomes; and if we could only retain the same impression of Christ's loss, His return would be as nigh. It is moreover in the New Testament the great event which towers above every other. The heaven that gives back Christ gives back all we have loved and lost, solves all doubts, and ends all sorrows. His coming looks in upon the whole life of His Church, as a lofty mountain peak looks in upon every little valley and sequestered home around its base, and belongs to them all alike. Every generation lies under the shadow of it, for whatever is transcendently great is constantly near, and in moments of high conviction it absorbs petty interests and annihilates intervals.—Ker.

THE FIRST RESURRECTION

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.—Luke 14:14.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.—John 5:28, 29.

And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust.—Acts 24:15.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits: afterward they that are Christ's at his coming.—1 Cor. 15:21-23.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the

dead shall be raised incorruptible, and we shall be changed.—1 Cor. 15:52.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first.—1 Thes. 4:16.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20:5, 6.

TRANSLATION OF THE SAINTS

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.—1 Cor. 15:50-53.

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself?—Phil. 3:21.

Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.—1 Thes. 3:17.

THE MARRIAGE SUPPER AND CHURCH IN THE AIR

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it

were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.—Isa. 26:20, 21.

And Jesus answered and spake unto them again by parables, and said. The kingdom of heaven is like unto a certain king, which made a marriage for his son.—Matt. 22:1, 2.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.—Matt. 25:10.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.—Rev. 19:7-9.

RESTORATION AND SEALING OF ISRAEL

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.—Gen. 17:8.

Which covenant he made with Abraham, and his oath unto Isaac. And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance.—Psa. 105:8-11.

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwellingplace of mount Zion, and upon her assemblies, a cloud and

smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense.—Isa. 4: 4, 5.

Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.—Isa. 31:28.

But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded, world without end.—Isa. 45:17.

O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.—Isa. 54:11.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—Isa. 60:3.

And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves. And shall put my Spirit in you, and ye shall live and I shall place you in your land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.—Jer. 37:13, 14.

In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.—Jer. 50:20.

And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.—Matt. 2:6.

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—Matt. 19:28.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.—Acts 1:6, 7.

Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises?—Rom. 9:4.

And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.—Rom. 9:25.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.—Rom. 11:25-27.

For this is my covenant unto them, when I shall take away their sins, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.—Rev. 7:3, 4.

THE PERIOD OF GREAT TRIBULATION

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.—Psa. 2:8, 9.

But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.—Prov. 2:22.

For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.—Isa. 26:21.

Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.—Isa. 28:22.

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.—Joel 2:31.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.—Mal. 4:1.

Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.—Matt. 3:17.

And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.—2 Thes. 1:7, 8.

And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.—Rev. 9:6.

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.—Rev. 15:1.

DESCENT OF CHRIST AND THE CHURCH

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.—Job 19:25.

Before the Lord: for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.—Psa. 98:9 and 96:13.

And his feet shall stand in that day upon the mount of Olives.—Zech. 14:4.

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints.—1 Thes. 3:13.

THE MILLENNIAL REIGN OF CHRIST

He shall have dominion also from sea to sea and from the river unto the ends of the earth.—Psa. 72:8.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.—Isa. 35:6.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.—Jer. 23:5.

There shall be showers of blessing.—Ez. 34:26.

And there was given him dominion and glory, and a kingdom, and all people.—Dan. 7:14.

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.—Hab. 2:14.

And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one.—Zech. 14:9.

Thy kingdom come, Thy will be done in earth, as it is in heaven.—Matt. 6:10.

And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.—Rom. 15:12.

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?—1 Cor. 6:2.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.—Rev. 2:26.

And hast made us unto our God kings and priests: and we shall reign on the earth.—Rev. 5:10.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—Rev. 11:15.

And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne.—Rev. 12:5.

And they lived and reigned with Christ a thousand years.—Rev. 20:4.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.—Gen. 49:10.

I shall see Him, but not now: I shall behold Him, but not nigh: There shall come a Star out of Jacob, and a sceptre shall rise out of Israel.—Num. 24:17.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.—Psa. 110:1.

I will declare the decree: the Lord hath said unto me. Thou art my Son; this day have I begotten

thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Psa. 2:7, 8.

CHRIST'S REIGN OF PEACE

And he shall charm and soothe, and breathe and
bless,

The roaring of war shall cease upon the air,
Falling of tears and all the voices of sorrow,
And he shall take the terror from the grave.

And he shall still that old sob of the sea,
And heal the unhappy fancies of the wind,
And turn the moon from all that hopeless quest;
Trees without care shall blossom, and all the fields
Shall without labor unto harvest come.

—STEPHEN PHILLIPS.

THE MILLENNIAL REIGN OF CHRIST

He is coming again with great glory and power,
To reign on this earth as King over all;
And the nations shall bend 'neath the sway of His
rod,

And the desert rejoice at the presence of God.

And the powers of darkness shall crumble and fall
In the glorious light of the ALL-IN-ALL.

When righteousness covers this earth as a sea,
No sorrow or care shall oppress the soul,
At His presence the hills shall rejoice and be glad,
And no one in all His great realm shall be sad.

And the powers of darkness, &c.

All sin and all sickness shall vanish away;
The heavens shall then drop down as the dew.

At the presence of Him, the Almighty and King,
All of heaven and of earth shall break forth and
shall sing.

And the powers of darkness, &c.

No weeping or death will e'er mar the fair scene,
No more shall the terrors of Satan appal;
Our joy in our Saviour will then be complete,
For His enemies all shall be under His feet.

And the powers of darkness, &c.

"Farewell to all sin," then let us e'er say,
"Farewell to its joys, farewell to its mirth;"
All its pleasures and joys will as nothing be,
When the Lord in His glory and beauty we see.

And the powers of darkness, &c.

—J. GILCHRIST LAWSON.

CHRIST TO CONQUER THIS WORLD

The Scriptures give us to expect that the earth itself, as well as its redeemed inhabitants, shall at a future period be purified, and reunited to the whole empire of God. We are taught to pray, and consequently to hope, that, when "the kingdom of God" shall universally prevail, "His will shall be done on earth as it is now in heaven;" but if so, earth itself must become, as it were, a part of heaven.

That we may form a clear and comprehensive view of our Lord's words, and of this part of the subject, be it observed that the Scriptures sometimes distinguish between the kingdom of God and that of Christ. Though the object of both be the triumph of truth and righteousness, yet the mode of administration is different. The one is natural, the other delegated; the latter is in subserviency to the for-

mer, and shall be finally succeeded by it. Christ is represented as acting in our world by delegation: as if a king had commissioned his son to go and reduce a certain rebellious province, and restore it to his dominion. The period allotted for this work extends from the time of the revelation of the promised seed to the day of judgment. The operations are progressive. If it had seemed good in His sight, He could have overturned the power of Satan in a short period; but His wisdom saw fit to accomplish it by degrees. Like the commander of an invading army, He first takes possession of one post, then of another, then of a third, and so on, till by and by the whole country falls into his hands. And as the progress of a conqueror would be more rapid after a few of the strongest fortresses had surrendered (inasmuch as things would then approach fast to a crisis, to a breaking up, as it were, of the powers of the enemy), so it has been with the kingdom of Christ, and such will be its progress before the end of time. In the early ages of the world but little was done. At one time true religion appears to have existed only in a few families. Afterwards it assumed a national appearance. After this it was addressed to all nations. And before the close of time all nations shall be subjected to the obedience of Christ. This shall be the "breaking up" of Satan's empire. Now, as on the conquest of a rebellious province, the delegated authority of the conqueror would cease, and the natural government of the empire resume its original form, so Christ is represented as "delivering up the kingdom to His Father, that God may be all in all." This is the ultimatum of the Messiah's kingdom; and this appears to be the ultimate object for which He taught His disciples to pray: but as the final end involves the preceding

gradations which lead on to its accomplishment, in directing them to pray for the coming of God's kingdom, He directed them to pray for the present prevalence of His own.

As on the conquest of a rebellious province some would be pardoned, others punished, every vestige of rebellion effaced, and law, peace, and order flow in their ancient channels; such a period might with propriety be termed "a restitution of all things." Such will be the event of the last judgment, which is described as the concluding exercise of the delegated authority of Christ.

And as on the conquest of a rebellious province, and the restitution of peace and order, that province, instead of being any longer separate from the rest of the empire, would become a component part of it, and the king's will would be done in it as it had been done without interruption in the loyal part of his territories; such is the representation given with respect to our world, and the holy parts of God's dominions. A period will arrive when the will of God shall be done on earth as it is now done in heaven. This, however, will never be the case while any vestige of moral evil remains. It must be after the general conflagration; which, though it will destroy every kind of evil, root and branch, that now prevails upon the face of the earth, and will terminate the generations of Adam, who have possessed it, yet will not so destroy the earth itself but that it shall survive its fiery trial, and, as I apprehend, become the everlasting abode of righteousness—a part of the holy empire of God. This was to be the mark on which the disciples were to keep their eye in all their prayers: but as, in desiring a perfect conformity to Christ in their own souls, they would necessarily desire the present progress of purity in the use of all the appointed

means; so in praying that God's will might be perfectly done on earth, even as it is done in heaven, they would pray for the progressive prevalence of righteousness in the world, as that by which it should be accomplished.—Andrew Fuller, 1754-1815.

THE RESURRECTION OF THE WICKED

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.—Dan 12:2.

Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John 5:28, 29.

There shall be a resurrection of the dead, both of the just and unjust.—Acts 24:15.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.—1 Cor. 15:21-26.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20:5, 6.

THE JUDGMENT DAY

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened.—Dan. 7:10.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.—Matt. 12:36.

Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Acts 17:31.

In the day when God shall judge the secrets of men, by Jesus Christ according to my gospel.—Rom. 2:16.

And as it is appointed unto men once to die, but after this the judgment.—Heb. 9:27.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.—2 Pet. 3:9.

But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.—2 Pet. 3:7.

Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world.—1 John 4:17.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.—Jude 6.

And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life: and

the dead were judged out of those things which were written in the books, according to their works.—Rev. 20:12.

THE NEW HEAVENS AND EARTH

The righteous shall inherit the land, and dwell therein forever.—Psa. 37:29.

For behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind.—Isa. 65:17.

Blessed are the meek; for they shall inherit the earth.—Matt. 5:5.

And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.—Heb. 1:10-12.

Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only but also heaven.

And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.—Heb. 12:26, 27. (See Psa. 102: 25, 26.)

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Pet. 3:13.

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—Rev. 21:1, 2.

JEWISH TRIBUTES TO CHRIST

GAYNOR DECLARES MODERN JEWS EXTOL CHRIST

Though the Jewish people have been unable to recognize Jesus as the Christ, they have come to fully realize that through the selfish bigotry and intolerance of the so-called leading men among them, the purest and loftiest character whom their race has ever produced was unjustly put to death. Who has not observed that hushed and mournful note, like the sighing of the wind through the pine tops, which this feeling has caused to vibrate among them? It could not be otherwise with a race as finely strung as the finest stringed instrument, as their literature shows them to be.—Quoted in *The Catholic Standard and Times*, November 6, 1897.

JESUS THE GENTLEST AND NOBLEST RABBI

To me one of the saddest and most tragic facts in history is this, that Jesus, the gentlest and noblest rabbi of them all, should have become lost to his own people by reason of the conduct of those who called themselves his followers. In Jesus there is the very flowering of Judaism. *What pathos, then, in the fact that his own people have been made to shun his very name; that even today they speak it with bated breath because it has been made to them a symbol and a synonym of all that is unjewish, unchristian, irreligious.*—Henry Berkowitz, D.D., Jewish Rabbi.

CHRIST FULFILLED PROPHECIES

Jesus in some sense fulfilled in his person the prophecies of the Old Testament; they reached in him a height beyond which it is impossible to go. He was not the magnificent worldly king, since there could be no question of a worldly king in Israel again, for whom the Hebrews waited in vain; but he was the great teacher of mankind, spreading among all nations that principle of love and humanity which, until then, had remained confined within the limits of Judaism. His word and after him that of the Apostles, who, like himself, were born and reared in Judaism, were a powerful means of carrying into effect the yet unfulfilled prophecy of the Old Testament: "The Lord will be King of all the earth; in that day God will be one and his name one."—Professor David Castelli, Jewish Author.

CHRIST EXCEEDED ALL JEWISH DREAMS

What success did the Jews anticipate from their Messiah? The wildest dreams of their Rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the cross, wither . . . and the time will come when the vast communities, and countless myriads of America and Australia, looking upon Europe, as Europe now looks upon Greece, and wondering how so small a space could have achieved such mighty deeds, will still find music in the songs of Zion, and still seek solace in the parables of Galilee.—Disraeli.

CHRIST THE WORLD-IDEAL

Always higher, on to unapproachableness grew his personality, including all that is beautiful, lofty, sublime, and divine, and forcing every one to adora-

tion and self-nobilization. This divine "Son of Man" became the world-ideal, and this sublime ideal has been originated in Judaism, which will ever be remembered as having been predestined by Providence to bring forth such a creation.—Moritz Friedlander, Ph.D., Jewish Author, Vienna, Austria.

CHRIST SPOKE WORDS OF LIFE

The keynote of prophetic religion of the Jewish prophets was holiness of life and purity of heart. Love and mercy shown by men one to another make up the acceptable worship of the Holy One of Israel. To place the Master of Nazareth by their side can surely be no dishonor to him, nor can it dim the lustre of his name. If he has added to their spiritual bequests new jewels of religious truth, and spoken words which are words of life, because they touch the deepest springs of the human heart, why should we Jews not glorify in him? Show us the man, help us to understand his mind, draw from his face the thick veil behind which his personality has been buried for the Jewish life by the heartless zeal of his so-called followers, and you will find the Jewish heart responsive to truth and light and love as that of all other nations. The question whether Jesus suffered martyrdom solely for his new teachings or for other causes, we will not discuss. The crown of thorns on his head makes him only the more our brother. For to this day it is borne by his people. Were he alive today, who, think you, would be nearer his heart, the persecuted or the persecutors?—Gustav Gottheil, Ph.D., Rabbi Emeritus, Temple Emanu-El, New York.

RABBI HIRSCH LAUDS CHRIST

Dr. Emil Hirsch, of Chicago, at Atlanta, Ga., made a strong plea in controversion of the oft-

repeated assertion that the Jews were the crucifiers of Jesus. Dr. Hirsch said that at the time that Jesus was killed, the Jews had been deprived of the right to inflict the death penalty. Furthermore, crucifixion was a Roman and not a Hebrew mode of killing. Jesus was killed by the Romans (etc.) . . . The modern Jews, said the lecturer, claim Jesus as one of our greatest teachers, and place him in the front rank of our prophets.—New York Journal.

RABBI HIRSCH ASKS QUESTIONS

Were those marked for glory by the great teacher of Nazareth who wore the largest phylacteries? . . . Did Jesus merely regard the temple as holy? (that is, the temple only.) . . . Did not the prayer of the great Master of Nazareth teach all men and all ages that prayer must be the stirring of love? . . . Can an unforgiving heart pray "forgive as we forgive"? Can one ask for daily bread when he refuses to break bread with the hungry?—Rabbi Hirsch, at Parliament of Religions.

JESUS REVERED BY ALL LIBERAL JEWS

For me Jesus is an historical reality. To understand his work and correctly to value his mission, one must bear in mind his own time. Galilean as he was, he must have grown up under influence making for an intense Jewish patriotism.

The Jews of every shade of religious belief do not regard Jesus in the light of Paul's theology. But the gospel Jesus, the Jesus who teaches so superbly the principles of Jewish ethics, is revered by all the liberal expounders of Judaism. His words are studied; the New Testament forms a part of Jewish

literature. Among the great preceptors that have worded the truths of which Judaism is the historical guardian, none, in our estimation and esteem, takes precedence of the rabbi of Nazareth. To impute to us suspicious sentiments concerning him does us gross injustice. We know him to be among our greatest and purest.—Emil G. Hirsch, Ph.D., LL.D., L.H.D., Rabbi and Professor.

CHRIST BOTH DIVINE AND HUMAN

I revere him (Jesus) for having brought home by his own life, and his teachings, to the innermost hearts and souls of mankind, of all times, in every station, the eternal truths as first embodied in the Mosaic code and proclaimed in undying words by the prophets. I recognize in him the blending of the divine and the human, the lofty and the lowly, showing the path for the dual nature of man, by divine aspirations to gain the victory over the earthly life, tending to draw him downwards—the Son of God triumphing over the child of the earth.—James H. Hoffman, Founder of Hebrew Technical Institute, New York City.

CHRIST BEYOND THE PROPHETS

From the historic point of view, Jesus is to be regarded as a direct successor of the Hebrew prophets. His teachings are synonymous with the highest spiritual aspirations of the human race. Like the prophets he lays the chief stress upon pure conduct and moral ideas, but he goes beyond the prophets in his absolute indifference to theological speculation and religious rites.—Morris Jastrow, Jr., Ph.D., Professor of Semitic Languages, University of Pennsylvania.

MOST JEWS REVERE CHRIST

The Jews rejected Jesus as the Messiah and Redeemer, but they recognized him as the "extraordinary man," who first showed to the heathen world the way to natural religion and moral perfection.

This is the opinion of the immense majority of the Jews of our epoch about Jesus of Nazareth, "the extraordinary man." We all look forward to that sublime end when all human beings, prompted by the love of fellowmen, shall recognize God and worship Him in full harmony and glory as the one only God.—M. Kayserling, Ph.D., Rabbi, Budapest, Hungary.

JEWISH RABBI ON CHRIST'S SUPREMACY

He felt that divine power of pity which cares not for the pollution of sinners, if only the sins can be wiped out by the tears of penitence. He had, unlike any other teacher or prophet, a message, a gospel of heavenly redemption for the despised, the illiterate, the forsaken, and they crowned him with the diadem of the Messiah. . . . His wondrous powers of healing also show Him to have been a disciple of the Essenes. The Holy Spirit which played so prominent a rôle in the life of the Essenes works miracles through Him, carries Him through the air, and opens the prison door for His disciples.—Rabbi Kohler.—Lecture reported in *The Jewish Exponent*, Philadelphia, December 16, 1898.

ACKNOWLEDGES CHRIST'S INFLUENCE

Those strange and beautiful tales about the things that happened around the Lake of Galilee show that there was some spiritual daybreak in that dark corner, of which official Judaism had not taken sufficient cognizance, that a movement was inaugurated then which did not receive its impulse or its sanctions

from the regular authorities or schools. . . . It is, therefore, one of the most interesting historical and psychological studies of Judaism to follow this movement through all its phases from the moment that the cry of "the Kingdom of Heaven" was heard on the shore of the Jordan among the humble Baptists until the fishermen of Galilee carried the good tidings or good spell—gospel—as the watchword of the new faith triumphantly out into the wide world.—Rabbi Kohler, to Philadelphia Jewesses.

EXTOLS CHRIST

It is preposterous to imagine that the Jews, praying day after day in their synagogues for the coming of the Kingdom of Heaven and the Deliverer from the yoke of Rome, should have hated and persecuted Jesus, who, of all the teachers of good tidings, was the most tender-hearted and meekest. . . . Every word uttered by him has the ring of Jewish sentiment and betrays the originality of a religious genius. . . . We cannot close our eyes to the one great fact that this man Jesus must have made a wonderful impression upon his hearers, by the thousand and one sweet and beautiful things that He said. . . . His greatness belonged to no school. He was a man of the people. The Essene idea of love and brotherly kindness took new form in Him.—Rabbi Kohler.

JESUS THE HIGHEST IDEAL OF MODERN JEWS

Jesus, the living man, the teacher and practiser of the tenderest love for God and man, the paragon of piety, humility and self-surrender, whose very failings were born of overflowing goodness and sympathy with the afflicted, the Jews had no cause to reject.

His whole manner of teaching, the so-called Lord's Prayer, the Golden Rule, the code of ethics

expounded for the elect ones in the Sermon on the Mount, no less than his miraculous cures, show him to have been one of the Essenes, a popular saint.

But he was more than an ordinary teacher and healer of men. He went to the very core of religion and laid bare the depths of the human soul.

None can read these parables and verdicts of the Nazarene and not be thrilled with the joy of a truth unspelled before.

The Jew of today beholds in Jesus an inspiring ideal of matchless beauty.—Kaufman Kohler, Ph.D., Rabbi of Beth-El, New York.

SHOULD TRY TO UNDERSTAND JESUS

I am of the opinion that we should endeavor with all possible zeal to obtain an exact understanding of the great personality of Jesus and to reclaim him for Judaism.—M. Lazarus, Ph.D., Jewish Professor.

CHRIST SPREAD THE HIGHEST IDEALS

In proclaiming the superiority of spirit over matter, and the principle of immortality of the soul and of a future life; in exhorting mankind in a touching poetical language, ever trying to come nearer the divine example of a charitable, humble, modest and pure life, Christ has rendered immense services to humanity and to the cause of progress and civilization, for he thus spread the Jewish doctrine, which aims at a continual improvement of the individual and of society, and contributed to the preparation of the Messianic era and of the brotherhood of nations.—Emile Levy, Chief Rabbi, Bayonne, France.

MODERN JEWS ACKNOWLEDGE CHRIST'S GREATNESS

There is no backwardness nor hesitancy on the part of modern Jewish thought in acknowledging the

greatness of the teacher of Nazareth, the sweetness of his character, the power of his genius.—David Philipson, Ph.D., Rabbi and Professor.

CHRIST THE HIGHEST TYPE OF HUMANITY

The characteristic mark of Jesus's moral is love, the purest and noblest love that ever existed, love for all human creatures, love for the poor, love for the wicked. Love is joy, and love is duty, and love is life. Humanity since its first day and to its last day, was and will be thirsty for love, and Jesus is and will remain one of the highest, if not the highest type of humanity because his words, and his legend, and his poetry are and will be an eternal source of love.—Joseph Reinach, Member of Chamber of Deputies, Paris, France.

THE WORLD INFINITELY BETTER BECAUSE OF CHRIST

But we who are Jews today, certainly have no cause to regret his coming into the world, and have every reason to look forward to the time when the message of this hour will find an echo in the heart and life of mankind. The Gospel of Jesus was the glad tidings of Israel's own universal truth. The teacher of Nazareth was our own kith and kin, both in the flesh and in the spirit. We revere his memory, claim him as our own, and gladly accord him that high rank which he deserves as one of the greatest benefactors of the human family. . . . Nay, we do not mourn, but we rejoice that Jesus was born, and through him, despite the shortcomings, despite the manifold prejudices that still darken human hearts, this world at large is infinitely better and brighter than it would have been without him. We would not conjure the dread spectres of the past; we thank God that we live in the present, with its wider liberty, its nobler humanity.—Rabbi Salee.

JEWS HONOR AND REVERE CHRIST

We Jews honor and revere Jesus of Nazareth as we do our own prophets who preceded him. By his martyrdom, his teachings have been emphasized and these are to this day I believe often better practised by the descendants of the race he sprang from than by those who have become the followers of Christ in name, but not in spirit, else the prejudice practised by the latter against Jews would not exist.—Jacob H. Schiff, New York City.

JEWS NOW GLAD TO CLAIM JESUS

I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love. His teachings have been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind.

The great change in Jewish thought concerning Jesus of Nazareth, I cannot better illustrate than by this fact: When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once.

Now it is not strange, in many synagogues, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting,—in fact, we are all glad to claim Jesus as one of our people.—Isidore Singer, Ph.D., Man. Editor of Jewish Encyclopedia.

JEWS SHOULD BE THANKFUL FOR JESUS

Let us then, as Jews, be thankful that there was a Jesus and a Paul. Let us more keenly appreciate that through the influence of these heroic characters,

the mission of the Jew is being better fulfilled and his teachings are being spread to the remotest nooks and corners of the world by Christianity, a religion by which millions have been and still are quickened and inspired. Let us not forget that through the influence of Jesus and of Paul, the Ten Commandments of Moses, the sublime utterances of Isaiah, of Micah, of Jeremiah, the Proverbs of Solomon, and the Psalms of David, have brought and are bringing and will continue to bring, balm and comfort, joy and happiness, spiritual bliss and moral sunshine into untold millions of homes.—Extract from *Jesus the Jew*, by H. Weinstock (a Jewish writer).

CHRIST AND CHRISTIANITY PROVIDENTIAL

I do not know the secret of God, but I believe that Jesus and Christianity were providential means, useful to the Deity in guiding all men gradually and by an effort, keeping pace with the mental state of the majority of men from paganism up to the pure and true idea of the divinity.—Emanuel Weill, Jewish Rabbi, Paris, France.

RABBI ADMITS CHRIST WAS DIVINELY HUMAN

We accept Jesus for what he was—a Jewish teacher, a Jewish leader, a prophet in Israel, clear-visioned, tenderly loving, selfless, Godlike. More than that, we do not believe Jesus to have been.

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Jesus was not humanly divine, but he was divinely human: not divinely humanized but a Godward-bent human soul. It is no mean joy and no ignoble pride in us of the House of Israel to recognize, to honor and to cherish among our brothers—Jesus the Jew.—Rabbi Stephen S. Wise.

JEW SAVED BY THE CROSS

A Jew was attracted into the hippodrome by hearing the singing. Once and again he came, the singing and the preaching having so great an effect upon him, until he felt impelled to enter the inquiry-room. Here he was met by one who asked him what he wanted. "Oh," said he, "I am very miserable; I hear the singing and the speaking, and I don't know what to do." The Christian worker called Mr. Moody, and the poor Jew told him the same story. "Believe on the Lord Jesus Christ, and thou shalt be saved," said Mr. Moody. "Don't talk to me about Jesus Christ; I don't believe in him; I hate him." "Well, then, let us talk about the serpent that was lifted up in the wilderness; you know the people had only to look and live." And then Mr. Moody knelt down and prayed that this man might be enabled to see Jesus. Suddenly he exclaimed, "Oh! I looked first only at the serpent lifted up, but it all changed into Christ on the cross. I see only Christ on the cross." He rejoiced in Jesus his Saviour—no longer a Jew, but a trusting Christian.—Foster.

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